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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., August 8, 1929

NEW SERIES
VOLUME XXXI. No. 32

BACK ON THE MAIN LINE

Now, that the Emergency Campaign for B. B. I. is over, let us get back on the main line and give all of our attention to the program as outlined by our State Convention. Thus far we have received about \$10,000 in Mississippi for the B. B. I. Louisiana has reported about the same amount. This will mean about \$20,000 of the \$38,000 due by the Institute Aug. 1st. We had been in hopes the full amount would be raised. But the creditors will not likely press for the balance at this time, since they have received more than half.

If the bank to which the Mississippi Baptist Education Commission owes \$85,000 of 7% money which has fallen due several times could receive one-half of the amount, both the bank and the Education Commission would be highly elated. Note for this amount has been renewed several times already, and this indebtedness was authorized by the Mississippi Baptist State Convention in regular session.

What did the Mississippi Baptist State Convention authorize in its program from now until the end of this calendar year? It authorized a cooperative budget for all causes, which budget calls for 10% increase over all gifts for last year.

In the second place, the Baptist State Convention in annual session authorized a Special Day in the Sunday Schools for State Missions. All offerings made on that day will be used in our State Mission work. The lessons for this day will be studied Sept. 15th, and the offerings will be made Sept. 22. We should raise \$20,000 for State Missions.

Again the Convention approved the special weeks of prayer for the W. M. U. State Mission week of prayer is to be observed by them early in the Fall. Their offerings will be for State Missions. They plan to raise \$10,000.

The State Convention further provided for a Special Campaign before the close of the year for the purpose of retiring the indebtedness of nearly \$100,000 which indebtedness has accumulated as principal and interest on Endowment Bonds have been retired. The percentage allotted to Education out of the Cooperative funds has not been sufficient to meet the demands. Something must be done. Plans are being made for a campaign this Fall. The plan is to raise money for all the Colleges.

No college should go out for funds, except, as, and when, provision has been made by the State Convention. This rule should obtain with every denominational interest. Much hurt has been done to the cause and to the Denominational and cooperative work as participating interests and institutions have ignored the recommendations of our Conventions. Some have gone out for amounts in addition to percentages given out of cooperative funds; running rough-shod over Convention actions, as if the Convention had no right to instruct its institutions and its agencies, or as if these institutions and agencies were not already receiving their allotments. Such disrespect has shaken confidence of our people. What we need is restoration of confidence. Confidence can not be restored until every interest is absolutely fair with both the Convention and with every other participating interest. There must be loyalty to

and respect for the Convention and for all interests participating in the Cooperative Program. Practically all of our financial trouble can be traced back to the place where some child of the Convention launched some building program, or some expansion program without consulting the Convention. Usually the first approach made to the Convention is made for the purpose of calling for a wrecker to pull the institution out of the mire. Such procedure must be discontinued; if not, the whole denomination, as well as some institutions, will be wrecked by interests which have ignored the recommendations of the Convention to which such institutions belong. If the Convention (or any of the constituency) is expected to pay debts of agencies, the agencies should first be authorized by the Convention, to which they belong, to make debts. We must come back to New Testament Democracy.

The following recommendations were passed by the Baptist State Convention in its annual session in Grenada, Nov. 15-17, 1929.

1. We recommend the reaffirmation of the action of the Convention passed at the Convention in New Albany: "That all institutions belonging to and operated by the Convention, before launching any building movement, or enlargement programme requiring a large outlay of money, or involving any obligation from the State Convention, shall first secure the authority of the Convention itself, or of the Convention acting through the State Board". Annual, page 31.

2. That all campaigns for raising money for any purpose through appeals to our churches, Sunday Schools, W. M. U.'s, B. Y. P. U.'s, or to individuals in our churches for gifts, in a quiet way, shall not be undertaken before securing the consent and approval of the State Convention, or of the Convention acting through the State Board, and

3. That all such campaigns shall be directed from the office of our State Secretary and by him, or by some other special committee authorized by the State Convention, or of the Convention acting through the State Board.

4. That any such and all such conducting such campaigns and duly authorized as above outlined shall be required to make full and complete monthly reports to our State Secretary, and to furnish at once any information, when called for, to our State Secretary."

Let us work for the remainder of the year on the Convention's program. Any interest departing from the Convention's program should be considered as disloyal to the Convention to which it belongs. Note in Article No. 2, reference is made: "To individuals in our churches for gifts, in a quiet way". This should apply to those institutions and individuals which make appeals through the Baptist papers for Special gifts, contrary to Convention recommendations, as well as to those who use the "gum shoe" method of approaching individuals for gifts in addition to regular allotments to participating interests. Let us stay on the main line.

—R. B. Gunter, Corresponding Secretary.

Brethren W. O. Carter and D. Curtis Hall conducted the mid-week prayer service for Brother Crittenden at Brookhaven last week and report a large attendance and a good service.



JUANITA BYRD

"GOD BE WITH YOU"

Last Friday afternoon, the entire population of Mt. Olive, together with a host of other friends, gathered at the station to wave good-bye as the train bore away Juanita, second daughter of Brother and Mrs. J. E. Byrd.

She was leaving for Shanghai, China, where she is so happy to go and claim the privilege of serving her Lord.

This is not intended as a sketch of her beautiful years given her State as a Sunday School worker; nor will it go back and enter into the precious little girlhood period where she meant so much in the home; neither will we speak specially of the blossoming maidenhood years when College days to her meant in such a large way days of uplift to others. One cannot recall any period of her past life over which there may not be written the word "Service"!

Just when she first heard His call to the foreign field is scarcely known, because her every undertaking for some years past has been pointing in this direction. Suffice it to say the call has been clear; and her answer has been one of unspeakable joy.

God will be with you, Beloved, and make the path every step of the way a plain one. We shall miss you and your work here in an unspeakable way. But we rejoice beyond measure that distance nor time nor field can separate us from you or from your work. Because of you, Mississippi will have many more missionary hearts burning with His Cause over in that land you will claim as home.—M. M. L.

NOTICE

Associations whose meeting places and dates we do not have:

| | |
|-------------|-----------|
| Wayne | |
| Bay Springs | Webster |
| Columbus | Riverside |
| Greene | Yazoo |
| Lawrence | Zion |
| Prentiss | |

Rev. J. P. Harrington of Jackson assisted Rev. G. W. Riley of Clinton at Antioch Church. There were 24 accessions.

SOUTHERN BAPTISTS AND THEIR DEBTS

J. B. Lawrence,

Executive Secretary-Treasurer, Home Mission Board

It is indeed refreshing information that Dr. T. B. Ray gives us, namely, that "The Foreign Mission Board has paid on its indebtedness from January the first to July the first \$167,256.09, reducing the debt to \$798,145.55."

This shows that our Foreign Mission Board is taking the payment of its debt seriously. It shows that it has a systematic and efficient plan for retiring its debt. The Foreign Mission Board is demonstrating its ability and proving its efficiency. Such wise administration will build strongly for confidence.

Southern Baptists must face this question of paying debts. A business man said recently that "the test of a man's business ability is the handling of his debts." The test of Southern Baptist integrity in mission work is the handling of their debts. These debts in the main represent money borrowed for mission work. The work has been done. The kingdom of God has been advanced. Now, the money borrowed to do this work must be paid back. The question might be raised: Is there any difference between giving money to pay for mission work already done and giving money for mission work yet to be done? In principle it is the same. Therefore, the payments we make on our debts is a part of our mission program. This fundamental fact must seep into and become a part of our Baptist thinking.

A Way to Pay Our Debts

There is a way to pay our debts without materially hurting our mission work; it is by special debt-paying efforts. Some of our people are opposed to special campaigns, they even want to avoid the use of the word, but the fact remains that practically all the progress we have ever made in our mission work has been by special efforts for specific interests. We should also remember that extraordinary conditions demand extraordinary efforts. We are now facing an extraordinary situation. We should not hesitate to use extraordinary measures. In fact, to make some sort of special effort to pay our debts is not only the part of wisdom but it is also the highest economy. To depend on the regular budget to run the work and pay the debts will cripple our work for years to come, cause us to spend hundreds of thousands of dollars in interest, and because of the long-drawn out process, will be a constant source of disappointment and discouragement to our people.

It might be best, however, in making these efforts not to include the debts of all the objects in any one campaign. Better results might be secured by taking up one interest at a time. Our failures in the past have been due largely if not altogether to the fact that our people have been dissatisfied with the percentages of distribution of the funds raised. If only one object were taken up at a time and the whole force of the denomination thrown into a movement to pay off its entire indebtedness, the friends of that institution would rally to its support in sufficient numbers to make the campaign a success. Whether we like to do it or not, we will, if we are wise, begin with special debt-paying movements for one interest at a time and keep it up until we have wiped out all of our debts. This seems to be the only way we can pay our debts without injury to our work.

The Foreign Mission Debt First

The debt on the Foreign Mission Board should be paid first. It is our greatest missionary enterprise and nothing would so stimulate our people and revitalize our whole denominational program as the wiping out of the debt on the Foreign Mission Board. I verily believe that we could, this next December, when we make our Christmas offering for Foreign Missions, put over a debt-paying movement and wipe out the entire indebtedness on the Foreign Mission Board. I do not raise this question to advocate a debt-

paying campaign simply, but to turn the thinking of our people towards a possible way out of our difficulty. In this matter we must all work together. Self interests must be merged into the common good. We must make our plans large. This is not the time for little thinking, nor for little acting. Baptists are able, and they must, for the glory of God, transmute their ability into achievement. Beginning with Foreign Missions, our efforts must reach out taking in one interest after another until every debt has been paid. Then we can and will, under God, come into our own as a denomination with a world-program.

I do not know how the brotherhood may feel about it, but whatever our feelings may be, it still remains a fact that we can pay the debt on Foreign Missions next December. I earnestly hope that some way may be devised by which the good women will be able to turn their efforts at Christmas time into an irresistible, uncontrollable movement that will sweep the whole southland and result in paying every dime we owe on our Foreign Mission work. It would rejoice my soul beyond measure to have some humble part in helping to put over such a movement.

Whether our people are willing and ready to put on debt paying movements or not, it still remains a fact that

Our Debts Must Be Paid

Let us put them in our program as a part of our mission work, and remember that a dollar given to the debts on our Mission Boards is a dollar given to the progress of our mission work. Southern Baptists must meet these obligations with the same fidelity and unswerving integrity which business men in the world of affairs show in their dealings. Every Baptist in every church throughout the length and breadth of our Southern Zion is honor bound by these debts. We must meet every obligation. Men of Christ can do nothing less. Men of Christ WILL do nothing less. In the name of our Lord and for the honor of his Cause we MUST pay our debts.

ON BEING A FOREIGNER

By P. I. Lisey, Jr.

London, England.—"The only way to treat a Frenchman is to knock him down."

So declared Admiral Lord Nelson, a short time before he and the French knocked each other down near Cape Trafalgar in 1805.

England's most celebrated sea fighter spoke only of the French, because they were at that time the great threatening enemy of Englishmen. But in his pugnacious declaration he expressed the universal attitude of the human individual toward "the foreigner".

The citizen of any country, when reacting naturally, looks on the citizen of any other land with hostility; at the first encounter his back bristles like a cat when a strange animal climbs the fence into its own backyard.

In time, of course, much of this antagonism to the "furriner" disappears. But the life of an alien has many difficulties, even in highly civilized countries, and I often tell myself that when I am home again I will treat people from other parts of the world with more kindness.

Two years I have been a foreigner. In that period, my own feelings as a stranger have passed through two stages, and I hope—but without great assurance—that they are entering a third and more reasonable stage.

The first stage of the foreigner—viewed in the light of my own experiences—is to bristle at everything, to desire earnestly to knock everybody down.

The second stage, having checked the impulse to violence, is to fume and rage internally; to grow sullen, more sensitive, and self-conscious.

The next development, to which I am striving to progress, is to forget in routine dealings with the natives that one is an alien. It is essential here to quit making an international comparison of every trifle.

I do not speak of the foreigners who enter England with impressive credentials and are received hospitably into the "best families". These are the people who write delightful memoirs, detailing one brilliant reception or sumptuous dinner after another; I sometimes wonder if they are telling the whole truth.

But I speak of the ordinary, up-and-coming, two-handed man who has to hammer his own way. He gets many bumps and cuts, some real but many fancied, which are not calculated to improve international relations.

Many English people insist that Americans are not foreigners. They say this when they wish to be very friendly and conciliatory. But, although England surely must be the most agreeable foreign land for the average American to reside in, I have never forgotten that I am an alien.

To the typical American, a newcomer is a new opportunity. The American sees in the stranger a possible customer or client, a probable partner, or a prospective victim. In other words, the American attitude toward a newcomer is that the newcomer is, or may become, a useful addition.

Not so to the English mind. The stranger here is viewed with suspicion and distrust. The newcomer is an intruder who may be a troublemaker, or, at best, a nuisance.

Which is to say—the American attitude toward the new arrival is negative and even aggressive. The Englishman's attitude is negative and even defensive. "The fewer the better", says the Englishman. "Always room for one more", and "The more the merrier", says the American.

The American in England quickly remarks this attitude, and soon takes offense when he is not cordially received. He feels that his presence is resented, and it is not long before he begins to return the resentment.

The alien's irritation is increased when he finds that the native thinks his manner of talking is funny. The Briton insists that the man from across the Atlantic is queer because he will not spread mustard on his beef and does not sip a cup of tea every few minutes.

From ugly hard hat—the bowler, or derby—to his thick, ugly shoes (an American speaking!) the Englishman's style of clothing differs in details from the American's. So everywhere I go, people look at me with a knowing expression, and I imagine them saying under their breath, "There goes one of those crazy Americans".

Once having penetrated the first barrier of defense which the Englishman has set up, the American finds him both courteous and warm-hearted. Nobody can be a more kindly friend than the Englishman. The best friends of my wife and myself in London are English people, not Americans. Our first friends were Americans, for they received us cordially. But the few English families whom we know well, after many months of acquaintance, are our kindest friends.

The Englishman says of himself that he is "timid". Americans rush over and hurt their feelings, frighten them with their western hustle and bustle, they say. I think that is not far from the truth.

And so—after getting through the shell of some of these islanders, after so long a time—I am inclined to feel ashamed of myself for having often been hotly irritated at them. In this mood of penitence I recall that people in my own country and home state have sometimes failed to please me.

The most fruitful occasion of vexation to the American in England is largely of the American's own creating. That is—money. The average American, certainly the one who comes to England, has more money than the average Englishman. And most Americans spread their money about recklessly and noisily. So they are commonly regarded as "easy meat" by the shrewd English folk with whom they deal. When the shopkeeper sees me coming, there are a dozen little things that tell him I am an American;

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and this means I will pay more for what I get. It will be a long time yet before I am able to regard my fellowman over here as merely a fellowman, rather than as the representative of an "opposing" nation. I no longer want to knock them all down, but I still rage futilely in silence at times, with loss of heat and nervous energy.

"What will a man offer as an equivalent for his soul?" Matt. 17:26.

The Mt. Pisgah Association meets next at New Ireland Church, Newton County, Miss., Saturday before the third Sunday in September, 1929.

Miss Minnie Landrum sends a cablegram to her home folks in Clinton telling of her safe arrival in Brazil after 14 days on the water.

Beautiful Bibles with names in gold were presented by the school to the graduates of Dodd College at the close of the last service. This will be done annually.

The church at Clinton probably leads the list in Mississippi in its contribution to the Emergency offering of the Baptist Bible Institute, giving about \$1,250.00.

The Watchman Examiner says: "The General Education Board and the Rosenwald Foundation are to erect and equip a \$2,000,000.00 medical school at Memphis, Tenn., for Negroes.

Get busy and secure your copy of Moffatt's Translation as offered by The Baptist Record. Free for five new subscriptions or will sell it for \$3.00 without the subscriptions.

Bro. W. R. Haynie is to begin a meeting with Pastor Walker and Union Church, Pike County, the fourth Sunday. The first Sunday in August he is to be with Pastor John W. Sproles and the Clear Branch Church.

You must never tamper with justice, you must never be partial to any one, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man. Deut. 17:19.

Bro. W. R. Haynie writes that their plans are about complete for their new church building at Prentiss, costing about \$30,000. We pray God's richest blessings upon Bro. Haynie and his people in this great undertaking.

Rev. T. W. Talkington, pastor at Crystal Springs, is doing the preaching at Gallman in another county wide meeting. Excellent singing is being furnished by a choir of more than fifty voices. Large crowds are attending all services.

For a case, where work in a frontier of a great city is being done, take the Second German Baptist Church of Chicago. Its Sunday School recently promoted from the primary to the junior department twenty-eight pupils of eleven different nationalities.

When so much is being said about the disappearing country church, it is good to read that the average membership of a country church in Virginia has increased from 100 to 109; and that in the country there is a church to every 265 people, while in the cities there is a church to every 877 people.

Word comes from Bacone College in Oklahoma that last year was a very successful one in the school, among whose teachers is Miss Mary P. Jayne, formerly our missionary to the Blanket Indians. There were 300 Indians enrolled and the religious life of the school resulted in the baptism of thirty-four students. In Bacone, there is a college church largely carried on by the students, four of whom are deacons. The Sunday School Superintendent is also a student. The church last year contributed six dollars for missions for every dollar given for home expenses.

Salome Baptist Church, West Point, Miss., R. F. D. 1, sent us a list with check for the year. This was sent by Mrs. Alice Tipton, of West Point, Miss., R. No. 1. May God's richest blessing rest on the church and its membership. We appreciate the good work they have done.

Forty-two additions, \$3,069.30 regular collection, \$2,079.56 special collection for the Baptist Bible Institute, 2,388 Sunday School attendance is the report of First Church, Shreveport, Dr. M. E. Dodd, pastor, for the first two Sundays of July. Some churches do not "lay off" in the summer time.

Walnut Street Church in Louisville will remodel their auditorium, enlarging its seating capacity, at a cost of \$30,000, to be ready on the tenth anniversary of Pastor F. F. Gibson in October. Six years ago the S. S. annex was built at a cost of \$50,000. In ten years \$600,000 have been given to all causes.

A class of 500 Negro converts to Catholicism was confirmed recently in Chicago. During the seven years pastorate of the present priest nearly 1,800 Negroes have been prepared and presented for confirmation. The recent class is said to have been the largest ever presented to a Catholic bishop in America.

Pastor and Mrs. W. A. McComb have been tendered a vacation by the First Baptist Church of Gulfport, Miss., and they are leaving August fifth for an extended trip through the Canadian Rockies and down the Pacific Coast. They expect to be back in Gulfport in time for service the third Sunday in September.

Bro. Owen Williams has just closed a meeting with his church in Utica. Dr. Frank Moody Purser did the preaching, and Bro. Joe Canzoneri led the singing. Attendance was large at both daily services for the eight days. Quite a number of accessions to the church, which was greatly revived.

A budget will no more carry its load than a steam engine will run up hill without steam. A friend in Knoxville, Tenn., whose business is to sell automobiles, related recently that he sold a fine Chrysler to an elegant city-bred lady. She ran it into the country seven miles from town, where it went dead on the road. She phoned in and said to the salesman: "Mr. Blank, my car has stopped stone still. Yes, I'm out of gas; but I want to ask you if I just have to have gas. Can't I run into town without it? Do I just have to have gas?"

"Yes, Mrs. Blank, you really have to have gas to run a gasoline motor," replied the salesman.—Selected.

Your attention is called very specially to the article of Dr. J. B. Lawrence in this issue of the paper. It is timely, far seeing, certainly unselfish and needs our careful and prayerful consideration.

The periodic overflows of the Mississippi have always been a source of anxiety to the public all over the United States but not until the flood of 1927 was public opinion so crystallized as to bring about expenditures from the Federal Treasury sufficient to give to the alluvial valley of the Mississippi the protection it needed.

Now the huge sum of \$325,000,000 has been authorized to construct protective works along the thousand miles of the river where the breadth of the alluvial valley is such as to warrant large expenditures to protect the 30,000 square miles involved. An area of 20,000,000 acres of the most fertile land in the world, dotted with towns and cities, and supporting a large population, has gradually grown to be too valuable to be left subject to the periodic ravages of floodwaters. Its protection has become justified economically by reason of the value it has attained.—Ex.

SUPERINTENDENT N. S. JACKSON

My tenure of office as superintendent of the Mississippi Anti-Saloon League expired on July 25, 1929. This position I had held fifteen years and three months. I resigned because I was not physically adequate to the requirements of the position. The work is hard at best, but the difficulties became so great that the service of a young, vigorous man was a necessity in order to meet the demands. We have him in the person of Rev. N. S. Jackson of Pineville, La., who was unanimously elected as my successor on July 25th and entered upon his duties on the same day. It is customary and fitting that one vacating an office should introduce and commend his successor. This I gladly and cordially do. From what I know of Brother Jackson, he will prosecute the work successfully.

I bespeak for him the confidence and support of the Christian people of the state, as he leads us in this much needed work of educating our people as to the needs of the temperance and prohibition work. The League is the only organization of men in the state whose sole object is the destruction of the liquor business. Paul once said, "This one thing I do." So today, as always, the League says, in regard to pushing prohibition, "This one thing I do," without taking any part in questions denominational, social, economic, or political, beyond the point where these things interfere with prohibition. But the moment any one of these things crosses prohibition, the fight is on. It is inconceivable that any clear-minded prohibitionist would oppose the League because it fights anything that opposes it. What would you expect it to do but fight an attacking enemy? The League's one objective is the destruction of the liquor interests; and, if it has to destroy some other interest because it aligns itself with the liquor interests, it is ready to undertake it, regarding the prohibition cause paramount to any other current issue.

Brother Jackson can not succeed in this work without the cooperation of the churches. The activities of the churches will be the measure of the success of the League work. The New York World, a notoriously wet daily, says: "If you want beer and wine back, put the Anti-Saloon League out of commission." It then points out the way to do this. It says, "Cut off the support of the churches from it." Will our churches allow this to be done? I can hardly think so. The churches functioning through the League were instrumental in securing prohibition; they must also be instrumental in perpetuating it. The League is unalterably opposed to any wet candidate for any office, and will prevent his election, if it can by any fair means. How many churches will take their stand by the side of Bro. Jackson on this platform?

I am out of the League work officially, and am speaking now as a private citizen. I step upon this platform. Who will go with us? And help make our state a better place in which for us and our children to live? The League must have financial help. It is wholly dependent on gifts from its friends. Again I commend Brother Jackson to the confidence and liberality of the good people of the state, who have for all these years stood by me, as their leader in the cause of prohibition.

Still your fellow-laborer in the cause of prohibition,

T. J. Bailey.

Rev. G. W. Riley of Clinton assisted Dr. J. N. McMillin of Louisville in a meeting at Calvary Church. There were six accessions. The last service was rained out.

Rev. W. O. Carter of Bay Springs recently assisted Brother W. B. Holcomb in a meeting at Macedonia Church in Lincoln County. Brother Holcomb performed the marriage ceremony for Brother and Mrs. Carter twenty-five years ago.

Editorials

THE GREATEST IRRIGATION PROJECT

Those who studied the Sunday School lesson for July 21 will not soon get away from the beautiful vision of Ezekiel who saw the waters flowing from the temple out through the valley and on to the Dead Sea. And how life sprang up as the waters deepened and spread! More of truth can be conveyed in a figure of this kind in a paragraph than can otherwise be described in a book. And the picture abides in the mind with unfading tenacity.

Our age ought easily to catch its meaning and be impressed by the vision, because this generation has probably seen more great irrigation projects than almost any age of the world. And yet irrigation is not a new thing. There where Ezekiel lived and preached the valley between the rivers was intersected by canals which had been dug to redeem the country from drought and make it one of most luxuriant growth. It was on the banks of one of these canals that this vision was given him. Egypt also was rescued from the desert by irrigation, and the Valley of the Nile became the symbol of fertility and the home of teeming life and activity for ages.

In our generation engineering has been requisitioned to save much of our own land from barren wastes and transform it into gardens and parks. Everybody has read something of the Boulder Dam, The Roosevelt Dam, and many from Mississippi have been lured into the Valley of the Rio Grande by the heralded fertility which has come from the irrigation projects. A large part of California has been made fertile in this way. The desert has been made to blossom as the rose.

Now read the verses from the forty-seventh chapter of Ezekiel: "Afterward he brought me to the door of the house; and behold waters issued out from under the threshold of the house eastward. . . . And behold waters ran out on the right side. . . . He measured a thousand cubits. . . . Again a thousand cubits and the waters were to the loins. Afterwards he measured a thousand cubits and it was a river that could not be passed over. At the bank of the river were very many trees on the one side and on the other. As the waters reach the sea everything begins to live. And everything shall live whither the river cometh. Thus briefly.

The meaning is not hard to find, and the language is much like that in the last chapter of Revelation. The river is life, the new life, spiritual life, the inward life of the Christian, of the whole body of Christians that flows from the door of the house of God. In Revelation it is said to be specifically "out of the throne of God and of the Lamb". Here in Ezekiel it is from out the place in the house of God where the altar stands, where sacrifice is made for sin and atonement is secured. Its purpose is to bring life to the arid wastes of humanity. There is no other place from which it can be had, and no other means than the cross of Christ.

Notice that the stream deepens and widens as it goes, indicating that the further one proceeds in the Christian life the more abundant becomes the grace of God and more fruitful the life. Like the palm tree bringing forth fruit to old age. Jeremiah says, They shall come and sing in the height of Zion, for wheat and for wine and for oil and for the young of the flock and of the herd, and their soul shall be as a watered garden.

Not only does the individual soul become richer in experience and more fruitful in life, but the whole world is increasingly blessed by the continued progress of the gospel and kingdom of

God. The effects of the gospel are more in evidence and more abundant today than ever before. There are more Christian schools, Christian hospitals, orphanages and other agencies for helpfulness than in any age of the world. There are more Christians, more good church houses, more people being baptized; more religion in our politics, more of the spirit of Christ in industry, more restraint upon the forces of evil; more efforts to prevent war, more of everything that comes from the spread of the gospel. The river of the water of life is still running and deepening and widening and making life richer and the world better.

LAST LOOK AT SINAI

There was never any man more zealous for the Law than was Saul of Tarsus. It was the basis of his education, his guide in religious training and almost his object of worship. It was his pride and joy and the object of his ardent love. It was for this reason that he hated the religion of Jesus and sought utterly to obliterate it. To him the two were irreconcilable and the preaching of Stephen and others at Jerusalem threatened the very existence of the law and everything which he held sacred.

But when Jesus was really revealed to him on the Damascus road, he saw that he was the Christ of God, and from hence his all and in all; the fulfillment of the law, the hope of Israel and the consummation of all law and all prophecy. From henceforth Jesus is the way, the truth and the life. For him he was willing to suffer the loss of all things; for the excellency of the knowledge of him he counted all other things as loss.

But there was needed time for adjustment. All his thinking must be refocalized. He must find himself and the meaning of all things in the light of his new relationship to Jesus. He knew personally that if any man is in Christ there is a new creation, a new cosmos, a new universe. Old things have passed away: behold they have become new. Everything must be reorganized around the person of Jesus. He sees now "the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to make all things head up anew in Christ, the things in the heavens and the things upon the earth."

For this readjustment of his thinking Paul goes now, in the beginning of his Christian life, as he tells us in Galatians, to spend three years in Arabia. He must be alone with God. This is his spiritual sanatorium, the kind that everybody needs. But why go to Arabia? The exact point in Arabia is not given. But it is intimated in this same epistle to the Galatians in which he mentions going into Arabia, that the place is Mount Sinai, for he says (4:25), "This Hagar is Mount Sinai in Arabia. And there is no more suitable place for him to go; none so suitable."

Sinai stood for the law of Moses, the religion of Israel, the covenant between God and his people. To the Jews it was the Holy Mountain. To this place in all probability he goes that he may be, like Elijah and Moses, alone with God. He is here to get his bearings and come back like Elijah with a new commission.

But it is different now from what he had expected. He will understand the meaning and mission of the law as he never did before. It is interpreted to him now in the person and sacrifice of Jesus. From henceforth Christ is the end of the law for righteousness to everyone that believeth. From henceforth Sinai is behind him and not before him. The law is as honorable as ever, its obligations as binding and its penalties as sure and severe as ever; but now it is our school master to lead us to Christ. He sees over against one statement of the law, "Cursed is everyone that continueth not in all things that are written in the Book of the Law to do them", the other statement from the same Book, "Cursed is every one that hangeth on a tree"; and this

cancels that.

It is probable that Moses saw through and past all the sacrificial rites prescribed on Sinai their fulfillment on Calvary; and that this was the pattern shown him in the Mount to which he was to make all the tabernacle requirements to correspond. Any way Paul sees its meaning now. He looks upon Sinai for the last time. He touches the mountain now never to return to it again. From henceforth he can say, "Ye are not come to a mount that might be touched, and that burned with fire unto blackness and darkness and tempest, and the sound of a trumpet and the voice of words. But ye are come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven and to God the Judge of all, and to Jesus the mediator of a new covenant".

Paul saw the meaning of Sinai now, the purpose of the law. Henceforth he can say, In the Cross of Christ I glory, Towering o'er the wrecks of time. All the light of sacred story gathers round its head sublime. The glory of Sinai is that which passeth away. It was the ministry of condemnation". The ministration of righteousness exceeds in glory. From henceforth Sinai is behind him and Calvary before him.

RESIGNS AS PUBLICITY MAN

After ten years of happy service in the publicity work of the Southern Baptist Convention, I am relinquishing my position here early in September to accept the professorship of journalism in Baylor University, Waco, Texas.

One of the very pleasant features of my work here in Nashville has been my contact with the editors of the denominational papers, and I want to thank you for the cooperation you have given me in my efforts to acquaint the reading constituency with the essential news concerning the general denominational program.

As opportunity has afforded, I have sought to advance the interests of the Baptist press, and so highly do I esteem our editors and the place they occupy in our denominational organization, that for many years I have counted it a privilege to remember them in my daily prayers. This I shall continue to do when I go to Baylor, for I trust I shall lose none of my general denominational consciousness, viewpoint and interest in my new position.

It is with the keenest regret that I relinquish my work here, for my present associations are entirely happy, but the opportunity to help mold the ideals of the scores of young men and women at Baylor who are studying journalism impresses me as one that will enable me to be of larger service in the kingdom than I have ever been before. I am a graduate of Baylor, as well as of Columbia University, New York City, and had ten years' practical experience in daily newspaper work in Texas before coming into denominational work with the inauguration of the 75 Million campaign under Dr. L. R. Scarborough in 1919.

I want again to thank you for your various courtesies to me, and if in my new position you find there is any service I can perform for you I trust you will feel free to write me.

With assurance of my best wishes always,
Cordially yours,
Frank E. Burkhalter,
Publicity Director.

Rev. D. D. Sumrall of Amarillo, Texas, and Rev. T. D. Sumrall of Happy, Texas, recently spent several days in Mississippi visiting their people. Their parents live at Ellisville. These two Mississippi boys are making good in the Master's work in west Texas and they are good preachers. They were kept busy the two Sundays they were at home preaching in Laurel and some nearby churches.

THOSE PROHIBITION KILLINGS

By O. L. Jones,

Member of Board of Directors of the Anti-Saloon League
of America

The newspapers are being imposed upon by the news-gathering agencies reporting the bootleggers' stories of killings by prohibition officers, and carefully phrasing their "stories" for propaganda effect. In the Congressional Record of June 14, 1929, is a special list of all prohibition officers killed and all citizens killed by them, with a detailed account of the facts in the case. I have made a careful analysis of this report. The news "stories" have made the public believe that these killings were all of "innocent citizens." In reporting what Senator Brookhart said upon the senate floor recently one agency stated that he was defending the killing of "155 innocent persons."

The following facts, taken from the Congressional Record referred to will show how "innocent" they were:

Of the 155 killed, 55 were shooting at the federal officers when the officers began to shoot. Ten others engaged in shooting with the officers. Thirty-two others pulled their guns first but the officers were better shots. Twelve others made attempts upon the lives of the officers with other instruments than guns. Most of the others were endeavoring to escape. In 149 cases of the 155 the "innocent citizens" was known to be a boot-legger.

Among the six innocent parties killed, one was a boy around the still when it was being raided; was not seen until after the fight was over, and then found wounded two hundred yards away. Another, when the officers were chasing a boot-legger, suddenly stepped out from behind a truck in front of the officers' car. The officers had no time to stop before striking him. The third case was killed by a federal officer, but was a man who was piloting the officers to a still, and who ran into another car and killed its driver. He received a prison sentence of from one year to life. A man and his daughter were killed in a boat collision and another was killed as he handed a gun to his confederate, believed to be for the purpose of killing the officer.

In 65 of the above killings the grand juries, after hearing the evidence, refused to indict the officers. In 59 instances the officers were indicted, but acquitted on trial. As indication of how unfairly we treat the prohibition officers, out of the four convictions had, one of them was being shot at by the bootleggers before he returned the fire, and yet he received a three-year sentence for killing the bootlegger in self-defense. No bootlegger in America would have been convicted under such circumstances. In numerous instances where the officers were killed by the most outrageous methods on the part of the bootleggers, the bootleggers have gone scot-free, as was the case at El Paso, Texas. The fact is, we are so unfair to our officers that there is not a law upon the federal statutes by which a man can be tried for murdering a federal officer.

Will those who are howling about these bootleggers being killed in open defiance of our laws permit me to call their attention to the fact that 55 of our federal officers have been murdered by bootleggers and several hundred of our state officers have been murdered. These 155 citizens, with six possible exceptions, were all guilty of defying the laws of their own country. These officers were all innocent citizens and died in the line of duty, just as did any American soldier who died upon the battle field of France.

As President Hoover said recently, the outlawed liquor traffic is at war with our government. And he has repeatedly called upon American citizens to show their loyalty to their government in this crisis. We have nothing against the citizens of Germany, but when their government was at war with ours, we much preferred

seeing their soldiers fall, than to see our own soldiers fall in the battle. In this war between the outlawed liquor traffic and our government we much prefer seeing the enemies of our government fall than to see our own faithful officers die in the battle in behalf of our country's honor, and we believe every loyal American citizen will take the same view.

Because Hoover was elected as a dry and is honestly trying to enforce the law, the outlawed liquor traffic is doing its best to discredit both prohibition and Hoover's administration. This is the reason newspapers are filled with these gross misrepresentations concerning the killing of "innocent citizens." One wet organization has announced that they have 200 news reporters pledged to get their story of the news in the papers.

TO MISSISSIPPI BAPTISTS:

We are still \$17,500.00 short of the amount expected from Mississippi and Louisiana on the Emergency Offering for the Baptist Bible Institute. The amount expected in the offering from these two states was \$38,376.75. Mississippi has given so far slightly less than \$10,000.00.

May we hope that the churches in Mississippi will yet take this appeal seriously to heart, make their offerings promptly and liberally, and send the money to Secretary Gunter?

—W. W. Hamilton, President,
Baptist Bible Institute.

The above was doubtless given without the writer having in mind the recommendation of the Mississippi Baptist State Convention Board which is as follows: "We recommend that each pastor in the State be urged to present this special Baptist Bible Institute emergency to his people in such way as he thinks best at some time during the month of July, preferably during the second Sunday." It will be observed that the Board had in mind the month of July only and that the campaign would be closed up by the first of August.

The receipts for the Institute from Mississippi churches have gone a little beyond \$10,000.00. If others have made offerings which have not been sent to us, please let them come forward in order that same may be remitted to the Institute.

We are glad to learn that Mississippi and Louisiana have contributed enough to pay all of the Institute's interest and \$10,000.00 on the principal of the note endorsed by the Trustees.

—R. B. Gunter,
Corresponding Secretary.

Mrs. Eugene Levering, Baltimore, will sail for China on August 23rd. She will go with a daughter of Mr. Joshua Levering, Mrs. Sherman, who is the wife of an Episcopal missionary.

Brother N. R. Stone and Singer D. Curtis Hall are in a meeting this week at Hickory. Brother Stone is the pastor of the Hickory church. Brother Hall has an open date August 25 to Sept. 8th.

Rev. A. F. Crittenden of Brookhaven recently assisted Rev. John Sproles in a meeting at Heuck's Retreat, near Brookhaven. There were several additions to the church.

Mr. M. E. Perry is now associated with Brother H. W. Shirley and the church at Elk City, Okla., as Musical and Educational Director. He spent the past year in the Seminary at Fort Worth. He was formerly one of our State Board singers.

Evangelist B. R. Lakin of West Virginia and Singer R. A. Walker, Mt. Olive, Miss., have just closed the most outstanding revival campaign West, Texas, has ever known. One hundred united with the churches and hundreds announced to the world that they intended living a fully surrendered life. People attended for fifty miles around. This party goes to Milford, Texas, next for a Tabernacle meeting.

NEGLECTED TRUTHS OF THE ATONEMENT

By H. H. Smith

In Dr. James Denny's splendid book, "The Christian Doctrine of Reconciliation," attention is called to two important truths concerning the atonement which are often overlooked. He reminds us that Jesus brought not only forgiveness to the sinner, but also evoked repentance—enabled the sinner to realize his guilt and repent of his sins. Speaking of the repentance of the woman who was a sinner, and the repentance of Zacchaeus, he elaborates this thought:

"In both cases, and one may say in all others that the gospel records, it is important not to forget that Jesus was present, and that it was His presence which made possible all the experiences which are included under reconciliation or regeneration. This is sometimes overlooked by those who are jealous for what they call free forgiveness. Thus a recent writer on this subject says: 'The free forgiveness of sins was the vital spark of Christ's teaching. 'Thy sins be forgiven thee.' Wherever He found repentance, there He scattered forgiveness; it was as water to the tender plant.'" "The simplest answer to this," says Dr. Denney, "is to say that Jesus did not 'find' repentance at all. It was not there ready-made, waiting for forgiveness. He had to create or evoke repentance, and there was something in His character and in His attitude to the sinful which evoked powerfully to this end.

... We do not first repent of our sins and then come to Jesus; it is the visitation of our life by Jesus to which we owe first repentance and then all other spiritual blessings."

How true are the words of this great theologian. The world is not ready and waiting to repent and accept the offer of salvation. A revival comes only after Christ has been faithfully preached day after day and the sinful are moved by the sacrificial love and boundless grace manifested at Calvary. Who can name a great evangelist, or any great preacher, who was not noted for the central place of Christ in his preaching? We deplore the lack of deep repentance today; the fault may be right here.

The other neglected truth was so strongly emphasized in Paul's experience that it is a wonder it has been overlooked. Dr. Denney says: "Reconciliation to God is not realized unless it includes reconciliation to the order of God's providence, and to the circumstances of our life as fixed for us by Him. We are not really reconciled to Him if we are at war with the conditions of human existence, and lead a resentful, querulous, or despondent life. True reconciliation confronts the world in another mood. It can say, 'I have learned in whatever state I am therein to be content.' It can say, 'We glory in tribulation also.' It can look the most painful things in the face—tribulation, distress, persecution, famine, nakedness, peril, sword,—and cry, 'In all these things we are more than conquerors through Him that loved us.' It is of the utmost importance to keep this in mind when we think of the life of the justified or reconciled. There is a way of conceiving justification or reconciliation which reduces it as nearly as possible to moral nullity; it is something with the nature of fiction about it, something which speaks in terms of imputation as distinct from inspiration. This is not the Pauline view."

Whenever we are tempted to be discontented with our lot, we should bear this important truth in mind, that, to be reconciled to God, means to be reconciled to all His providences for us.

Ashland, Va.

Dr. Clyde Breland of Richmond, Ky., while visiting family and friends in Newton last week, preached for the pastor and people at the mid-week service, greatly to the pleasure and profit of everyone who heard him. His many friends at Newton rejoice to see in him a preacher of such consecration and power.—J. E. Wills.

SPURGEON AS HIS WIFE SAW HIM

By Rev. A. Cunningham-Burley, writing in the Spurgeon Orphanage Quarterly, London:

Spurgeon and his wife were enchantingly happy in their married life of thirty-six years. "My own most dear and tender wife has often been as an angel of God to me. Blessed may she be among women. She has been to me God's best earthly gift." So wrote Mr. Spurgeon in the midst of the years. "God Himself united our hearts in indissoluble bonds of true affection and gave us to each other for ever." So wrote Mrs. Spurgeon as she remembered how the early intimacies of a vivid courtship had ripened into deepest love.

There can be no doubt that Spurgeon's choice of Susannah Thompson was more than justified, for as the years passed and disappeared, each to the other grew more dear.

Philip Gilbert Hamerton has a bitter little saying to the effect, that men choose their wives because they are pretty, or because they are rich, or because they are well connected; but rarely for the permanent interest of their society. One cannot read the romantic life-story of England's greatest preacher without seeing that a true spiritual unity existed between husband and wife. Their knowledge of what was deepest and best in each other, increased rather than diminished, as time passed. The result was, that they came ever nearer one to the other in the sacred depths of their being. Nor were they truly happy except in each other's society.

Unfortunately this is not always the case where famous people are concerned. One thinks, for instance, of Count Tolstoy and the hopeless jealousy of a wife who allowed herself to become disappointed through the oft-indulged sin of envious scorn. "Some day," she cries, "I shall kill myself with jealousy. I am begging God to let me die." And then to make her evil prayer the more effective, she hastens to a deep pool in the woods and stays in the ice-cold water, hoping to catch a chill and die.

Thomas Carlyle and Jane Baillie Welsh were none too cheerful as husband and wife. The sage of Chelsea has been written down as the archetype of the unhappy man. Dyspepsia, say some. Deeper reasons, say others, especially when one reads the one hundred and seventy-five love-letters in the light of subsequent years. In spite of Lord Guthrie's claim that the two loved each other with an affection both tender and true, it cannot be denied that the later married life of the Carlys, was like winter sunshine on a deep-black river. Carlyle loved his wife, but the element in womanhood that would have claimed his reverence did not exist in her. She never really gave herself to her husband in the sense of doing what pleased him. There was always about her some jealousy of her husband. She was not content to shine in his light—she loved the glory of her own and was vexed beyond measure at her husband's reputation and praises. Carlyle himself was terrified at the outbreaks of passion which swept through their little home when she was annoyed. She had a tongue, as her husband said, that took off the skin when she was angered and all her intellectual resources reinforced her, in the use of harsh, proud, taunting language when things went wrong.

The married life of Mr. and Mrs. Spurgeon makes an agreeable contrast to all this. It tends to show us with the aid of such contemporary instances as Catherine Gladstone, Mary Arnold and Emily Tennyson, how the gentle influence of a noble Christian wife has its inevitable bearing on a husband's triumphs.

One remembers how Mrs. Spurgeon responded to her husband as a lover. The same old story of their romantic little courtship will bear yet another repetition,—how that in the Crystal Palace as far back as 1854, Spurgeon asked the trembling blushing girl at his side, whether she had ever prayed for him who was to be her hus-

band. A walk round the Palace grounds, with a proposal of marriage a few months later, brought this delightful confession from Mrs. Spurgeon forty years afterwards: "Was there ever quite such bliss on earth before? To me it was a time as solemn as it was sweet. With a great awe in my heart, I left my beloved and hastened to an upper room where I knelt before God and thanked Him with happy tears for giving me the love of so good a man. If I had known then how good he was and how great he would become, I should have been overwhelmed, not so much with the happiness of being his, as with the responsibility which such a position would entail." Small wonder that to such a womanly affection, Spurgeon signed himself,—"Yours to love in life and death and eternally, C.H.S."

From another point of view, how she admired him as a preacher! Not at first perhaps. When he stood in the New Park Street pulpit on the evening of December 18th, 1853, she was not favourably impressed. Indeed she seems to have been slightly shocked by this country preacher of nineteen years. Everything about him was quite contrary to her prepared opinions of what a Christian Minister should be. To quote her own carefully chosen words:—"If the whole truth be told, I was not at all fascinated by the young orator's eloquence, while his countrified manner and speech excited more regret than reverence." Mrs. Spurgeon, however, lived to revise that verdict and to survive that early prejudice. "Alas for my vain and foolish heart," she wrote. "How little I then thought that my eyes looked on him who was to be my life's beloved. How little I dreamed of the honour that God was preparing for me in the near future."

Again and again in later years, husband and wife would sit together in the Westwood study where the great preacher was accustomed to prepare his matchless discourses. The text selected, the delightful task began of referring to Puritan authors and modern expositors for light on the subject-matter in hand. It was then that Mrs. Spurgeon saw her partner in a way that drew out her heart, in admiration of him, and in adoration to God. "I must not attempt to speak of his worth," she said when all was over. "All that was choice and generous and Christ-like, seemed gathered together in his character and lived out in his life."

How these two gracious souls sympathised with each other's sufferings! Spurgeon himself, a martyr to rheumatic gout (and worse), and his adorable wife, an invalid for nearly forty years. But oh, how one they were, in unselfish and sacrificial sympathy during initial illnesses and weary weeks of prostration and infirmity. It was not always thus. "For ten blessed years I was permitted to encircle him with all the comforting care and tender affection it was a wife's power to bestow. Afterwards, God ordered it otherwise. He saw fit to reverse our position to each other; and for a long season, suffering instead of service became my daily portion, and the care of comforting a sick wife fell upon my beloved."

Of that sacred fellowship of suffering, we may not write at any length. Delicacy forbids. Sufficient, perhaps to say, that pressed and preserved between polished plates of glass as souvenirs, are some of the tenderest messages that one suffering soul could have written to another.

Recalling a stray sentence from one of Stevenson's Vailima prayers, we may sum up our brief review by remarking that Spurgeon and his wife amid all the changes of fortune and down to the Gates of Death, were loyal and loving the one to the other.

—Spurgeon Orphanage Quarterly.

There were 116 additions to the forty churches of Copiah County in the recent Cooperative Revival meeting conducted at Crystal Springs, Miss., by Dr. M. E. Dodd and Singer John S. Ramond of Shreveport, La.

RIDGECREST, N. C.

One of the most delightful seasons ever enjoyed at Ridgecrest, the summer assembly grounds of Southern Baptists, is now in full swing. With only a few vacant rooms left during North Carolina week, the programs have fully met all expectations of the large crowd.

Numbers of vacationers are enjoying the refreshing climate of this, the highest in altitude of any of the great summer assemblies. Among the Mississippians here have been Mr. and Mrs. L. L. Patterson of A. and M. College, with their family; Mr. and Mrs. H. W. Wells of Jackson Parkway Church, who drove out from Asheville, where they are visiting Mrs. Wells' parents; Mrs. J. F. Neilson of West Point, prominent in Baptist work there, and many others, besides those who are "staying the summer." At Ridgecrest, Mississippi has the name of being progressive when it comes to Baptists. From the number of Mississippians at the various conferences, some people have thought that state was as large as Texas, and as wealthy as Florida before the storm, the fruit fly, and the banks. . . . Anyway Mississippians are welcomed!

The week of August 19 through 25, Dr. George Truett will be here. Already advance reservations are coming in for the week. Last season there was one of the largest crowds ever at Ridgecrest here to hear Dr. Truett.

August 5 to 10, Dr. John L. Hill will speak twice daily. Mrs. W. J. Cox, favorite alike with men and women as speaker, will be heard morning and evening from August 12 through 17. All these attractions will draw goodly numbers.

Not the least delightful thing about Ridgecrest is the informal fellowship. The preachers act like the Southern Baptist Convention is in session—and they talk all day! The young people play tennis to their hearts' content, or swim, or hike to the mountain tops and cook camp style their suppers or breakfasts. Next year the beautiful lake will be ready for fishing, as well as boating and swimming which are now enjoyed. The waters have been stocked with game fish which will be large enough next season for the tribe of Izaak Walton to haunt the shores in expectancy. It is expected that Andy Gump will summer on the banks of Lake Swannanoa next season, moving his laboratory there!

Manager R. F. Staples is on the job still. Dr. I. J. Van Ness is here when he can spare the time from the office and the engagements he has to speak. Miss Mary Alice Biby and William P. Phillips have been here to instruct in the Sunday School work.

No phase of Christian work has been overlooked, and all the time the hotel dining room and the cafeteria are here ready to minister to the inner man.

—A Ridgecrester

AN ANSWER TO AN OFT-ASKED QUESTION

Many persons ask: "Why do telegrams come pasted on a blank? Why aren't they printed right on the blank instead?"

Here's the answer: With the increased use of the automatic method of handling telegrams the message is received at the company's operating stations on a paper tape. This tape is then pasted on the telegram with a special gumming device.

The new simplex automatic telegraph printer and the multiplex automatic printer handle seventy-five per cent of the traffic of the Western Union and are rapidly replacing the old-fashioned manual method of telegraphy. The machines are faster and more accurate and persons can be trained to operate them in a shorter period than it takes to learn Morse telegraphy. Under the automatic method the operator merely types out the message on a typewriter-like instrument and at the distant point another machine prints it automatically on the paper tape.—Dots and Dashes.

Thursday, August 8, 1929

THE BAPTIST RECORD

7

A WORD TO YOUNG PREACHERS

Each sermon I preach should have four characteristics:

1—I should unmistakably understand for myself the mind of God as it is revealed in my text. Otherwise it is not God's message but my guess.

2—I should speak this revealed mind of God as to be understood.

3—I should so speak as to make it impossible to be misunderstood.

4—if possible I should so speak that it can never be forgotten. Each hearer ought to have a chance in each sermon to get some point of doctrine or practice settled, and settled forever. To this end I should not forget that many of my congregation have never studied the lesson which I seek to teach; and any school-teacher will tell you that to teach a class an unstudied lesson requires time. All the same, I'm to cause him to "understand", if it takes "from morning till midday"—Neh. 8:3,8. I once heard the lamented A. A. Lomax before his congregation almost wailingly cry: "Oh, if I had known when I was here last that when I came again young Smith would be dead I would have gotten down on my knees and begged him, I would have stayed with him all night!"—Acts 20:7-11. At any sermon I preach some one may be hearing for his last time—an eternity of glory or an eternity of gloom may hang upon this hour. God forbid that I, at such an hour, should inject the "time limit" on such an one, then announce to him that he must get what he was going to get in thirty minutes, for I'm going to close out at that minute; then a quartette, announcements of the various societies, and groups and some community announcements; and then a solo; and then stop in the middle of my sermon and tell a detached but funny yarn to get the attention of some of my drowsy hearers, then quit with the power-house whistle—just on time!

"A minute man"? Yes, but anything more? I do not believe I or any other man can perform these antics without lowering both the dignity of the holy message and its author. Let me speak His name with reverence and His word with fear.

I have not told you how you should preach, but rather how I want to preach. God bless you!

In good hope behind the Blood,

—R. A. Cooper.

DR. M. E. DODD "FLEW"

While conducting a revival meeting at Crystal Springs, Miss., Dr. M. E. Dodd "flew" to Shreveport to conduct the funeral of one of the deacons, W. W. Wright. Dr. Dodd took off from Jackson, Miss., at 6:10 a.m., arriving in Shreveport at 8:30—250 miles. Returning he left Shreveport at 2:20 p.m. and arrived in Jackson at 4:20 p.m. His daughter, Martha, returned with him. If he had gone by train he would have missed two night services, whereas by aeroplane he did not miss any.

This is the "flying parson's" second trip of this nature. Last year he took off from Shreveport at 5:00 a.m., delivered a commencement address at Chickasha, Okla., at 10:30 a.m. and returned to Shreveport in time for a 6:00 o'clock church meeting the same day.

The great test question with which the believer should start each day and with which he should close each day, is this: Am I more like Jesus Christ than I was? Is there in my life more of the love that believeth all things, hopeth all things, endureth all things, more of the love that taketh not account of evil? If we can say, Slowly but surely we are getting more like Him, then let us rest in the Lord and wait patiently for Him, knowing that at last we shall see Him and be like Him.—G. Campbell Morgan.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

4. The house of God was the storehouse where the tithes and offerings were stored until needed by the Priests and Levites.

All of the first tithe of the children of Israel, and all of the tithe of the Levites were brought into the house of God and there dedicated to God (Num. 18:21, 24, 26). The second and third tithes were not brought into the house of God (Deut. 14:22-27, 28-29).

All of the first tithe was used solely for the support of the Levites (Num 18:21), and a goodly portion of the sacrifices was used solely for the support of the Priests (Num. 18:9-20). The Priests and Levites were unable at times to use immediately all the tithes and sacrifices that were brought into the house of God. That which they could not use immediately was heaped up in piles near the house of God where it was kept until needed (II Chron. 31:7-10).

(1) When Hezekiah came to the throne he commanded the Priests and Levites to prepare chambers in the house of God where the tithes and offerings could be stored until needed. The chambers were immediately prepared and dedicated for this purpose (II Chron. 31:11).

Eliashib, the Priest who was later appointed over these chambers, attempted to use them for other purposes. He stored in them some household goods which belonged to Tobiah, but Nehemiah threw them out, discharged Eliashib and appointed another in his stead (Neh. 13:4-14).

(2) Treasurers were appointed over the tithes and over the sacrifices and offerings.

A. Conaniah was appointed treasurer over the tithes, and Shimei, his brother, was his first assistant. They had ten helpers (II Chron. 31:12, 13).

B. Kore was appointed treasurer over the offerings and sacrifices, and was given six assistants (II Chron. 31:14, 15). (Conaniah, Kore and their assistants served as treasurers during the days of Hezekiah. The names of all their successors are not given, but the names of the treasurers who served 300 years later, during the days of Malachi and Nehemiah, are given (Neh. 12:44; 13:13).

C. A treasurer was appointed in each of the forty-eight cities of the Levites, and in each of the thirteen cities of the Priests (II Chron. 31:19).

(3) How the tithes and offerings were distributed: (A) The people brought their tithes and offerings to the house of God, and dedicated them to God. They were stored in the chambers of the house of God until needed. (B) Conaniah and his assistants distributed the tithes to the treasurers in the cities of the Levites, and Kore and his assistants distributed the offerings and sacrifices to the treasurers in the cities of the Priests. (C) The treasurers in the cities of the Priests and Levites distributed to the people according to their courses (II Chron. 31:14-19).

This same plan was in operation 300 years later during the days of Malachi and Nehemiah (Neh. 12:44; 13:10-13; Mal. 3:10), and seems to have been in operation during the days of Paul (II Cor. 9:13).

5. How the house of God was supported.

(1) The house of God was built with free-will offerings which were given over and above the tithes and sacrifices (Ex. 35:4-9, 21-22; I Chron. 29:1-9).

(2) The expenses and upkeep of the house of God were paid for with:

A. Tax money.

At the command of God, Moses required all the Israelites who were twenty years old and upward to pay half a shekel (about 30 cents) each. This was over and above the tithe and all sacrifices. It was a tax laid upon the Israelites for the support of the house of God (Ex. 30:11-16; II Chron. 24:8 A. V.).

When Joash was King of Judah he had the Priests to place a chest at the gates of the house of God and commanded all the people to bring the tax money and place it in the chest (II Chron. 24:8-14; II Kings 12:4-16). They were not allowed to place in this chest any tithe money or money for trespass-offerings or for the sin-offerings (II Kings 12:16). They placed in this chest only the half shekel tax required of each one twenty years old and upward (II Chron. 24:9 A. V.; Ex. 30:12-16), and such free-will offerings as they were willing to give to help repair the temple (II Kings 12:4). Such a chest seems never to have been used before, and there is no reference to a chest ever being used for such purposes after this. It seems to have been a special plan Joash had for receiving the money with which to repair the house of God (II Kings 12:7-9; II Chron. 24:8).

This half shekel tax was not to be paid annually. It was to be paid only when needed and called for. During the days of Nehemiah each one was required to pay one-third shekel annually for the support of the house of God (Neh. 10:32).

The people took turn about in supplying the house of God with wood for the altar (Neh. 10:34).

B. Spoils won in battles.

The spoils won in battles were used to repair and to maintain the house of God (I Chron. 26:27; Jash. 6:19, 24).

BEFORE THE BAPTISM OF JESUS, NOT ONE CENT OF TITHE MONEY WAS EVER USED TO PAY FOR BUILDINGS OR EQUIPMENT. (To be continued)

Manifestly, to accept the teachings of our Lord with authority in spiritual things that concern forgiven sin, peace of mind, reconciliation with God, and then to ignore or treat lightly His plea for a high-minded honor in ethical conduct, makes for a lopsided development of life. Men follow Him to the Cross for personal salvation and ignore His teaching on money. Men worship Him as God, and decline to share with Him His world task. Men declare their faith in Him and whine that His teaching on property is impractical in a business world. (Melvin in "Royal Partnership")

THIS CHURCH BELIEVES THAT A CHRISTIAN IS ONE—

Who has a change of heart and proves it. John 3:3. Who has a creed and believes in it. Rom. 10:9. Who has a moral code and lives up to it. Mat. 7:12. Who has a definite program and works it. Matt. 28:19.

Who loves the brethren and shows it. John 13:34, 35.

Who exalts humility and practices it. Rom. 12:3. Who follows Christ and emulates him. Matt. 16:24.—(Ex.)

"The Eighteenth Amendment was exactly the right way to do it in this country. It may not be the right way for England, or for Germany, but it was for us. We had to take a stand. We could not afford to experiment as Canada is doing. We had to make a clean sweep of it. That is the American way."—Henry Ford.

Mississippi Woman's Missionary Union

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Neshoba County Itinerary

At the last meeting of the State Board it was decided that two associations should be visited, church by church, by the State Board Workers, during the year.

Neshoba was the first association decided on for the itinerary. This was made last week. You have doubtless read Bro. Hodge's article concerning the trip and the work. This was on his page in last week's Baptist Record. It is the purpose of this note to speak only of our W. M. U. Force and the work accomplished by the workers.

Miss Traylor, Miss Evie Landrum and Miss Ruth Watkins travelled day by day with the three S. S. Board men. Time was divided; organizations effected and surveys of communities made.

Results from the churches visited: Nine new W. M. S.; one Y. W. A.; one G. A., and five Sunbeam Bands. Officers were elected, literature distributed and more ordered, and quite a bit of information given, that was greatly appreciated. "Our Girls" say that they have rarely met with more genuine enthusiasm, nor have they ever enjoyed a trip for their Lord in a greater way.

Every home was opened to them; every welcome that could be accorded was theirs. The new friends they made are precious to them; and we are sure they left an impress on many whom they met.

We are grateful for Neshoba County Itinerary.

Your Secretary had to "bide by the stuff" part of last week while the others were in Neshoba. But it was a joy to her to have the privilege of teaching "Stewardship in the Life of Women" to large and interested classes in Lincoln Association at Brookhaven and Mississippi Association at Liberty. Beloved, this is a fine mission study text. Get the book, and have your classes read it, then let your Secretary come and have a day's Work with you. We are better stewards, after knowing this book.

You will all enjoy the letter from Mrs. McCormick that is given today. We are so grateful for the goodly number of records that have come for her; and for the promise of other needful gifts for the family.

Let none of us fail to pray for the coming Week of Prayer for State Missions. Let none of us neglect our offering each week. We are asking that not less than one dollar be set aside each week for this offering.

Portions of Mrs. McCormick's Letter

Ridgecrest, N. C., July 22, 1929.

My dear Miss Lackey:

It is certainly a beautiful thought having the women cooperate in getting the things which will add so much to our efficiency out there. Many of these things we have thought of but have long since crossed off our list as other things loomed up for consideration. It is certainly lovely to see the women respond in such a gracious way. While we were dumbfounded when you first suggested the matter I wish to assure you of our heartfelt appreciation.

I am so delighted at the prospects of having the baby scales. But I must not start on the Baby Clinic yet for that is a story in itself. Re-

garding the croquet set. We should be very happy to have a four ball set. However, there is a six ball set I noticed in Sears Roebuck's at Memphis which cost only slightly more than a four ball set. But really the latter will serve admirably. You see Dr. and Mrs. MacLean are located at Iwo also and since they have seen more than 20 years service there most forms of exercise are too strenuous for them, but I think croquet will be a splendid hot climate diversion. At present there is very little out there to divert one's mind from the work during recreation time. There is not even a very good place to walk since most of the country is grown up in high grass except our immediate compound and the main highway. We try to make it a rule to stop work and get outside for recreation after 5 p.m. and until supper time. Then begin the business of the day again. But the work is so impelling and the demands are so constant that one is apt to just keep right on and be worn out before they realize it, especially when there is so little to attract one outside.

We have already purchased some kindergarten records for Billpen but haven't gotten any others and since all of our old ones are about worn out just any good ones will be most acceptable. Sacred songs will be especially appreciated.

Oh Miss Lackey, if you can just imagine attending Sunday School and church services Sunday after Sunday where every song and every word is in a foreign tongue; where there is not even a hand organ; where we take our own folding chairs each time; where there are no glass in the windows at all to say nothing of stained glass; then, then you can know how much we appreciate the congregational singing, the sermon, the organ, the special musical numbers, the stained glass windows and other things which are usually taken as a matter of course. Ordinarily one does not realize that they are so important or that they play such a large part in lending an atmosphere of worship. When I return from church I usually sit down immediately and play half dozen hymns so it will seem more like I have been to church. Then we do not have the evening services, but rather have the other church service at 3 in the afternoon so we have a quiet Sunday evening at home and of course the Victrola has a part in our family worship.

We often play it for the natives. It is marvelous to them. They have never heard anything like real music, only their crude tomtoms. They do not appreciate our masterpieces very much, but if you want to see real appreciation just play one of Uncle Josh's pieces with plenty of laughing. They simply love it, though they cannot understand a word that is said, they simply convulse with laughter. 'Tis interesting to realize that a tear and a smile has the same meaning in every language.

Now Miss Lackey I mentioned these different things but do not for one moment think that we are expecting all this to be done. I think it is lovely for them to do even one of them and by having things varying in price they will be able to select the thing which comes within their own bounds. We are just so grateful for the two checks just received and for the gracious spirit which prompted them.

We were delayed a little in coming to Ridgecrest. Just arrived on the 21st. Have already met Mrs. McCall and a number of other splendid people. We had a letter from Dr. Ray saying that we might prepare to return to Africa the last of August or the first of September. If we get all our papers fixed up we will probably get off between the second and third week of September. We are so glad that we are being permitted to return on time. It is really hard to take a furlough when you know your work is being neglected while you are away. I am so eager to return and get started with the medical work at Iwo. I'll tell you when I had to leave there and go to Ogbomosho January a year ago when Miss Kersey had to leave for furlough and there was no one else to look after the hospital it was about the hardest thing I had to do. When those mothers came to me weeping, saying what shall we do when our babies get sick, it was a great tug at my heart-strings, for I knew that many would die for lack of attention.

We will probably remain here until the second week in August. It may be possible that we will return to Summit after the first week. It will depend upon how we get along with our passports and permits. At any rate we will pass through Jackson and will come to the office, so you will know when we arrive. However, if you think you will want us there about that time we will let you know ahead of time if you like. We shall be glad to serve you in any way possible.

Mr. McCormick joins me in love and best wishes to you.

Most sincerely,

Mary R. McCormick.

With each new dime that he distributes, John D. Rockefeller, we are told, hands out an attractive card with the following poem printed on it:

"Lord of all pots and pans and things, since I've
no time to be
A saint by doing lovely things in watching late
with Thee,
Or dreaming in the twilight, or storming heaven's
gates,
Make me a saint by getting meals or washing up
the plates.

"Although I must have Martha's hands, I have a
Mary mind;
And when I black the boots and shoes, thy san-
dals, Lord I find.
I think of how they trod the earth each time I
scrub the floor;
Accept this mediation, Lord, I haven't time for
more.

"Warm all the kitchen with Thy love and warm
it with Thy peace,
Forgive me all worrying and make all grumbling
cease.
Thou who didst love to give men food, in room or
by the sea,
Accept this service that I do—I do it unto
Thee."

"You must love the Eternal your God, and al-
ways do your duty to Him, obeying His injunc-
tions, His rules, His regulations and His orders."
Deut. 1:1.

Thursday, August 8, 1929

THE BAPTIST RECORD

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East Mississippi Department

By R. L. Breland

Tri-Church Revival

Elam, Clear Springs and New Hope held their revivals simultaneously last week. These churches are located in a triangle some five miles apart. Morning and evening services were held in each church and in the afternoon the churches met in union meeting at Scuna Valley School. Taken as a whole the meetings were successful. It was an experiment and one that proved satisfactory in most ways. There were thirty-six additions to the churches, thirty of whom came by baptism. Following is a detailed statement:

Elam.—Rev. Clyde L. Breland of Richmond, Ky., did the preaching here, and Rev. John R. Breland directed the music. Both did their part well. The congregations were large and interest was good. Twenty-one were added by baptism and three by letter. The church seemed well pleased with the preaching and the force was invited to return next year.

New Hope.—Rev. E. S. Flynt of Calhoun City did the preaching in this meeting, and the further he went the better the people liked him. He also was invited to come back next year. He did splendid service. Eleven were added by baptism and three by letter. Good crowds were in attendance here also. Through the leadership of Bro. Flynt the church at New Hope gave the pastor and wife a heavy pounding at the close of the meeting—canned goods, sugar, soap, soda, lard, melons, fruit, corn, just everything nearly that a hungry preacher delights to eat. It made them happy.

Clear Springs.—Rev. E. J. Hill of Memphis did the preaching and Bro. Clyde Williams of the local church led the singing. It was well done by both. The church was highly pleased with the straight, doctrinal preaching of Bro. Hill, who is one of the best gospel preachers in the South. There were no additions to this church. The preacher had to go away after Friday night, and

one of the deacons, Bro. Cleveland Hodge, had to go to the hospital for an operation, so it was thought best to close out Friday night. The church was revived and made more fit for the Master's use.

The pastor was well pleased with the working of the tri-church revival and it may be tried again sometime. May the Lord be praised for his goodness.

Leggo—Big Springs

Last Friday night the revival at these two good churches in Yalobusha County closed after ten days. Rev. Bryan Simmons, preacher, and Bro. L. G. Kee, singer, of our state evangelistic forces, led in the meeting; therefore, it is needless to say that both preaching and singing was well done. The two churches came together at Sylvarena School, on half-way grounds, where the big tent was stretched and where crowds both day and night came to hear the simple story of Christ told in a plain and effective way. Six fine girls were added to the church by baptism. Much good and helpful work was done otherwise, it is generally believed. A movement was started for the consolidation of the two churches at some central place. Rev. J. M. Metts is pastor of Big Springs and R. L. Breland is pastor at Leggo. Both pastors are in favor of the consolidation and many of the members. Committees were appointed in each church to see to the matter and report later. The Baptist Record was put into the homes of Leggo Church again. Bro. Simmons was at Leggo last year and was unanimously invited by both churches to return next year. Again the Lord has shown His goodness to the children of men, and we praise His holy name.

Notes and Comments

Evangelists Simmons and Kee are assisting Pastor S. H. Shepherd in his meeting at Spring Hill, near Oakland, this week.

Pastor J. M. Metts did the preaching in a meeting at Union, in Lafayette County, last week. He will be with Pastor J. B. Middleton at Slate Springs next week.

The writer is with Pastor J. M. Spikes in his meeting in Pittsboro Baptist Church, Calhoun County, this week, and is to be with Pastor J. E. McCraw and his good people at Decatur, Newton County, next week. Pray for us.

"That which is born of flesh is flesh, and that which is born of Spirit is spirit"—and that which is born of water is water.

Married—At the home of Mr. and Mrs. D. E. Spearman near Coffeeville, on July 31st, Mr. Robert D. Dale and Miss Georgia Ruth Barnett were married. These are popular young people of Clarksdale, Miss. They will make their future home at Nashville, where Mr. Dale has a splendid position as traveling salesman. Much joy to the happy young people.

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MISS MONSEN WITH THE BRIGANDS

A Lady's 23 Days on a Junk Alone Among Pirates

I am enclosing herewith a remarkable letter which I have clipped from the North China Herald of June 1, 1929. It reads like a chapter from The Book of Acts.

Several weeks ago the same paper announced that Miss Monsen, who is a Swedish Baptist, was traveling on a small steamer from Tientsin to Lung Ko on her way from Shensi Province to join our Southern Baptist work at Hwanghsien in Shantung Province. When the steamer was nearing Lung Ko it was captured by Chinese pirates and taken into the Yellow River together with its 200 Chinese passengers and this foreign missionary.

I have traveled many times on the China coast upon these small overcrowded and filthy steamers and could scarcely endure it for a few hours. I can imagine something, therefore, of what this lady suffered during those 23 days of captivity.

Yet how wonderfully God sustained her. "He is faithful and true."

Yours fraternally,
—T. F. McCrea.

The extreme discomfort and privations suffered by the lady missionary who was held in captivity on a small steamer for twenty-three days, off the coast of Shantung province, and her remarkable peace of mind and deliverance from fear, are revealed in a personal letter from Miss Monsen to a friend in Shanghai, just received.

The letter is headed with the following text and date line:

"In God I have put my trust. I will not fear what flesh can do unto me."

"Somewhere on the North Coast of Shantung, May 3, 1929.

"Dear Miss J.—After eight months in peaceful Shansi, and a good time we had, I'm in captivity. It is 15 or 17 hours trip across to Shantung. The Lord is my Shepherd, and this is just the path along higher ways and higher thoughts, so all is well.

"I can understand now, how Paul and Silas could praise in their prison. Thank God, I'm just resting and praising. My inward being seems to just soar above the surroundings. I'm living beside the still waters and in the green pastures. I feel happy and content in spite of all. I've been kept utterly free from fear and impatience. And yet I have the discomforts of prison life: no bedding, on the hard boards, and we have had some bitterly cold nights. No water for washing, but very grateful for enough water to drink. No boiled food all that time, as I cannot possibly partake of the looted food. Vile men surrounding me all the time, and hearing vile talk from morning till night. No connection with the outside world. My kidnapping being constantly discussed, the filth everywhere by this time, and the suffering of more than 200 other passengers. And no exercise! But I have opportunities to speak to sinful men, trying to awaken their sleeping consciences. Tracts I've given out have been read. Oh, it is wonderful to feel oneself to be only the Lord's prisoner. The consciousness of that changes everything. And I'm glad to be His prisoner as long as He wants me to. I'm resting, resting, just resting in all His wonderful promises to me. I'll see that you get more particulars later, but I feel like writing you this note of praise in my prison, behind the corner of my raincoat.

"No deliverance in sight. But He has promised it. Psalm 34:7. And I rest in His faithfulness. May God bless you. Love to yourself and greetings to anyone I might know of those with you.

"Yours in the Lord, very happy,
Marie Monsen.

"P. S.—May 13th. Liberated today after 23 days. All well. Nearly carried off again and again. But rested on Isaiah 49:24-26. Hallelujah! He is faithful who promised.

"Address: c/o The Danish Mission, Dalny, Manchuria."

"Can you imagine anything worse than being a cornstalk and having your ears pulled by farmers?"

"How about being a potato, with your eyes full of dirt?"

The Sunday School Department

SUNDAY SCHOOL LESSON

August 11, 1929

Daniel Among the Lions,
Daniel 6:19, 11, 16-23
(From Points for Emphasis by H. C. Moore)

Golden Text—The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psalm 34:7.

1. **The Exercise of Faith** is seen in Daniel's devotions. He knew the content of the king's decree. He knew who inspired it and why. And he knew precisely the plan devised to throw him as a violator of law in the hands of the king utterly helpless to save a court favorite. A weaker man would have wavered. But Daniel, as if nothing had happened, went to his house and kneeling by his prayer window that opened toward Jerusalem, prayed aloud thrice daily as he had done for many years. Unostentatious as he had always been, he was not now ashamed of his prayer life. His enemies had therefore only to eavesdrop him in order to get evidence to convict him. There he was, making his petition and application before his God.

2. **The Efficacy of Faith** is seen in Daniel's danger. Darius certainly knew of the religion of Daniel and he esteemed him highly. Evidently he had no idea that his favorite would be the first convict under the new law. Yet this was the supreme design of the plotters. And the king found that he had been but a tool in their hands. So when he heard their proven charge against Daniel, he was sore displeased at their intrigue and his own folly, and determined, if possible, to save Daniel from the terrible sentence. He knew it would be an unpardonable outrage as well as a costly political sacrifice to cast Daniel to the lions. Until sunset, therefore, he labored in Daniel's behalf. But the accusers were persistent and unyielding in their demand. In a body and with a tinge of defiance in their tone, they declared that the law of the Medes and Persians was unchangeable. Darius saw that a crisis was reached: There must be the sacrifice of Daniel or of the valued theory of royal infallibility. So either from pride or from fear, he gave order that Daniel should receive the penalty for his guilt. The lion's den is described as a pit open to the sky, but inclosed with a high wall, or as a cave with an inclosure around it.

Just before Daniel was thrown to the lions Darius expressed the belief that Jehovah would deliver his faithful servant. Saddened at his own weakness, Darius recognized a higher power who could save Daniel. The entrance to the den was closed with great stones, the double sealing by the king and his lords was effected, and Daniel was left alone in the darkness with the lions. Contrast Darius and Daniel during

the long hours of that night. The king passed the night fasting; no music rang through his halls; he did not indulge in customary enjoyments; sleep fled from the royal pillow. The prophet found that high walls could not fence out the protection of the Almighty; the angel of the Lord was his companion and preserver; an innocent heart beat within him. How much better that night was the den than the palace!

3. **The Emergence of Faith** is seen in Daniel's deliverance. No sooner had twilight tinged the east than Darius rose from his royal couch and hastened to the lion-pit. On reaching it he cried with a lamentable voice, inquiring if Daniel's God had been able to deliver him from the lions. The response of Daniel was prompt and exultant, declaring that he was unhurt, since Jehovah had sent an angel who closed the lions' mouths. The king's dejection was changed into corresponding joy and he commanded that Daniel should be taken up immediately out of the den. The great prophet-statesman was thus restored triumphantly to his position which he continued to hold with increasing fame and prosperity. In keeping with the spirit of the times, though an act of savagery, Darius ordered Daniel's accusers with their families thrown into the den of lions, where they were devoured immediately by the hungry beasts. The king then made the universal proclamation that all peoples tremble and fear before the God of Daniel.

Young People and Adults WITH OR WITHOUT?

In the suspension files at the Sunday School Board there are several applications for Standard held up on account of "no blackboard". On one application was found these words, "We hardly have time for the teaching of the lesson, let alone using a blackboard." Another class states, "Getting a blackboard would only be expense for nothing as we do not have time to use it." A whole chapter is devoted to teaching through the eye in "Teachers That Teach" by Amos R. Wells. We quote a few representative sentences: "The wise teacher will be skilled in the art of insinuating truth along with some visible processes.—The teacher has stopped talking! The teacher has appealed to a new sense! To the extent of that new sense the teaching is at once re-enforced." Not long ago this statement appeared somewhere in print: "We remember 1-8 of what we hear, 5-8 of what we see, and 7-8 of what we do."

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This is worth thought! The reason for requiring a blackboard in standard equipment is to help improve the teaching.

WHAT YOUR CHURCH SHOULD HAVE

Your church should have a Home and Extension department. If you have one, it should be registered with the Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn. Those who are interested in this department will find some helpful material on the Home and Extension Department page in the Sunday School Young People and Adults. There is also a new series on the work of this department in the magazine. Dr. Joseph T. Watts has compiled this helpful series beginning in the August number.

NEXT MONTH

A special number of Sunday School Young People and Adults will be out on August 15th. This is of interest to all conceivable groups as it is a special college number. Some of the special articles are "Who's Who, or Who's Not?" by Harry Clark, "Choosing a College?" by President S. P. Brooks, "Are you Going to College?" by President F. P. Gaines, and various articles and symposiums on the "Sunday School's Appeal to the College Student", "Advantages of a Baptist College", "Pastoring College Students", and "College Regrets." This is a number that every youth and adult in the South ought to read.

NEW HEBRON MEETING

The New Hebron Baptist Church held their regular annual meeting during the first week in July. Brother L. G. Gates of Laurel did the preaching. His messages were thought provoking and heart searching. I am sure the Devil is not pleased with his kind of preaching. No wonder the Lord has a large place for such a preacher. The attendance was large, several were added to the church. We were blessed by him coming to us and by our efforts in worship and service during the week. Many of the Lord's chosen worship here.

—B. E. Phillips,
New Hebron, Miss.

BELMONT

We have just had Bro. J. E. Byrd to preach for us in our meeting at Belmont. The Lord was good to us.

Received 16 on profession of faith 4 by letter and 1 by restoration.

We pray God's richest blessings upon him as he goes from place to place.

—Chas. Nelson.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: 2 Kings 2:23-24

This is a short story, and one hard to understand, but there are some things we can learn from it. Elisha had gone to Bethel, where there was a school of the prophets, a preachers' school. At Bethel, too, was a place of idol worship, for King Jeroboam had set up there a golden calf to be worshipped. Perhaps these children who came out to insult the old prophet were children of these idol worshippers, who had taught them to make fun of everything good. At any rate, when these bad boys kept following Elisha, and calling out ugly things to him, perhaps asking why he didn't go up to heaven in a chariot as old Elijah had, Elisha called down a curse upon them, and God sent it. Two she-bears came from the wood, and killed forty-two of them. I do not know why so severe a punishment was sent, but there may have been things about it that we are not told. Certainly we may learn from it that God wants us to be respectful and even reverential to His good old servants, that little boys, and girls, too, must not make fun of those who try to teach them God's ways. I am giving you some Bible verses along the line of God's desires for children's and young people's behavior, and I will be glad if you will find and read them. Prov. 20:11, Prov. 29:15, Eph. 5:1, Ps. 133:1, Deut. 6:6-9, Eph. 6:1,2.

My dear Children:

Things are looking up for our B. I. fund. Every day I get several letters, and nearly all have contributions in them. Sunday School classes, Sunbeam Bands, little boys and girls, bigger ones, and some of our older friends, are all sending. But that does not mean, if you have not sent yours, and want to, that you must not send it: send it right along, for we have quite a sum to get up. But we are going to get it.

I have been amused to see how many of my little ones have taken up our London baby's contest. Many little letters have come, with guesses as to what she meant to say to her kitty, and hopes to get the prize. These are very interesting, but I really don't think a real contest was intended, but that it was just a little joke. Could anybody tell what she meant by her little sounds? I hope some of you will come to see our Jeannie, when she gets to Clinton the first week in September, with her mother.

Some of you, I see by your letters, are thinking of school opening, and are glad. Summer is right long, and school is going to make a nice change for you. I hope all of you are going to do well, and get promoted. And be good.

Much love from,

Mrs. Lipsey.

B. B. I. Girl

| | |
|---|---------|
| Brought forward | \$40.22 |
| Mrs. Zebbie L. Wiggins | 1.00 |
| Essie B. Currie | .05 |
| Estelle Fagan | .10 |
| Sibyl Fancher | .10 |
| Ellouise Fancher | .10 |
| Ethelgene Parker | .25 |
| Elsie Emma Parker | .25 |
| The Juniors, Corinth S. S., by Violet Grissom | 1.25 |
| Betty Jean Benson | .05 |
| Granell Strong | .05 |
| Lillie Velma Pittman | .10 |
| J. W. and Edward Benson | .50 |
| The Frances Landrum Sunbeam Band, Long Beach | 2.00 |
| Eva Mae Walker | .25 |
| James Emmett Williams | .25 |
| Mrs. Lipsey | 15.00 |

| | |
|------------------|---------|
| Hellouise Powell | .10 |
| Edwina Powell | .10 |
| Vennice White | .10 |
| Mildred Gross | .20 |
| Total | \$62.02 |

Soso, Miss., July 27, 1929.

Dear Mrs. Lipsey:

Will you permit me to have a space in your Children's Circle page? My home is in Harahan, La., just out of New Orleans. I am visiting my grandmother in Mississippi. Probably you know my uncles, Bennie and Marvin Hilbun. I once lived in Clinton and we lived at Kells Cottage. Grace Lovelace was my playmate. I was six years of age when I left there and now I am ten. I lived in New Orleans until last winter. Sarah Pearl will go to school when school starts. I have one little brother; his name is Daniel Benjamin, Jr. He is a year old. He is a big fat thing. I will be in the fifth grade when school starts. I sure will be glad, for then I won't be so lonesome. Sincerely yours,

Edwina Powell.

P. S.—I have forgotten to tell you that I know Miss Gladys Andrews. I like her very much.

So many little girls, Edwina, are glad for school to begin. You have so many pleasant friends, haven't you? Much obliged for the money.

Carthage, Miss., July 29, 1929.

Dear Mrs. Lipsey:

I guess you have almost forgotten me by now, as it has been some time since I have written to the Circle. School will soon start again, and I certainly will be glad. I am 11 years old and will be in the eighth grade. We will go on the truck this year. I go to Sunday School and preaching every Sunday I can. We have to go five miles. Mrs. Lipsey, I read Jeannie Howe Lipsey's letter and I am trying to solve the problem. My guess is that she was trying to say cat. You see she could not talk plain; so she put the "T" to it. I am sending a small contribution to the B. B. I. girl. Hoping to win, Love,

Mildred Gross.

You argue well about our baby's words, Mildred, but what I want to know is, who is going to decide it? Your money comes in mighty well on our fund.

RFD 2, Soso, Miss., July 27, 1929.

Dear Mrs. Lipsey:

Here I come begging to be a member of your Circle. I am up here in Mississippi visiting my grandmother. I live in Harahan, La., about 8 or 9 miles from New Orleans. I went to school last year at Harahan. I will finish grammar school this coming session. Just before school was out the sixth and seventh grades in our school hiked to Audubon Park. When we got there we were all very tired, but when we rested we were ready to start again. We went around to see the animals, then we ate our lunch. After eating all but about four went in swimming and stayed in until about 5:30. The father of one of those who went came for us in a truck about six o'clock. When we got home I think everyone was tired. I solved Jeannie Howe's puzzle and I think she said, "Catch it". I have three sisters and one sweet little brother that is about 13 months old. My Daddy finished at Mississippi College in 1925. I know Miss Gladys Andrews. She was at B. B. I. while we were there. She is a very sweet girl. Sincerely,

We are obliged for so interesting a letter, Hellouise. We are also pleased to hear from two little girls who know our Miss Gladys. Your ten cents is helping her fund to increase.

Marks, Miss., July, 1929.

Dear Mrs. Lipsey:

My Mother takes The Baptist Record. I enjoy reading it, especially The Children's Circle. May I be admitted as a member of your happy Circle? I will now describe myself. I have black hair, fair complexion, and blue eyes. I will be 13 years old the 4th of December. Do I have a twin? If so please write to me. For my pet I have a little niece. She was a year old the 21st of this month. Of course I think she is the sweetest baby in all the world. Her name is Marjorie Ellen White. I read your grandchild's letter. I think she can write a nice letter not to be any larger than she is. I think she said scat when she was trying to talk. With love,

Vennice White.

It's a fine thing Vennice, to have a papa and mamma. Maybe that has something to do with Jeannie's writing so well. I shouldn't be surprised at all if your little niece, Marjorie, should write me a nice letter.

was 10 years old July the 11th. I have fair complexion, blue eyes and blonde hair. Mrs. Lipsey, my dear Papa has been in the Insane Hospital at Meridian ever since I was 9 months old. I want to ask you and all the Record readers to pray a special prayer for him that God will smile on him and heal his mind, that he can come home to me and Mother. My S. S. class, the Juniors, are sending \$1.25 for the B. B. I. girl. If I have a twin I would be mighty glad to get a letter from her or him. I wish I could be in that contest on how I help my Mother in the kitchen and dining room. I believe I would win a prize. I will close for this time, with much love to you and all the Circle readers. Lovingly,

Violet L. Grissom.

P. S.—Please print this, as I want to surprise my Mother and Grandmother.

Indeed, my precious girl, I have prayed, and will continue to do so, that God will bless your father and restore him to his family, if it is according to His will. Shall we not, my children, all join in this prayer? And you, Violet, must be a blessing to your mother, as I know you try to be. Thank the Juniors for their good contribution to our B. B. I. girl.

Newhebron, Miss., July 25, 1929.

Dear Mrs. Lipsey:

May I join The Children's Circle? I have two half-sisters and two half-brothers and a brother. My oldest sister has two fine sweet little girls, one older than myself and one younger. I am a little girl; will be two years old Aug. 17th. My pet is my daddy. I help him feed the mules, cows, hogs, geese and chickens. He is never too tired or sick to play with me. Sometimes I get up first and I always go to his bed and give him a good-morning kiss. As I have just passed Jeannie Howe's age, I want to enter the contest. I think she was only trying to say Kitty, to cheer her daddy and mother. I can remember how proud daddy, mother, brothers and sister all were when I began to say little words. I can say almost everything now. One of my uncles has spent a few days with us and he gave me 15 cents and I am sending 5 cents for the B. B. I. girl. It would not take but eight hundred nickles to be the forty dollars. Sure hope you will get the B. B. I. girl money. Your little friend,

Betty Jean Benson.

Well, Betty Jean, you are a cheerful one! Eight hundred nickles! Think of them! But we don't owe quite as much as that now. Thank you for your nickles.

Crystal Springs, Miss.,

R. 6, July, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle? I am a little boy five years old June 30th. I go to S. S. and church nearly every Sunday. I am going to start to school this year. I have a wagon and bicycle for my play things. I am sending 5c for the Orphans. I will close. Your loving friend,

James Strong.

P. S.—Tommie Loyd Hodges asked me to join.

Thanks for the money. Better not be too fast going to school, James, you never will get thro' with it. I'm still trying to learn.

Si. "Sarah, is there anything you want from town this mawnin'?"

Sarah. "You might stop at one of them there stores and buy a jar of that Traffic Jam I been a-hearin' so much about."—Ex.

Boy: "Can a person be punished for something he hasn't done?"

Teacher: "Of course not."

Boy: "Well, I haven't done my geometry."—E. H.

1307 Foote St., Corinth, Miss.,

July 14, 1929.

Dear Mrs. Lipsey:

Here comes a little Corinthian. I

INFIDELITY A RELIGION

It never did occur to me until recently that infidels were religious. As strange as it may seem, those fellows are laboring under the delusion that they are serving a good cause. "The God of this world hath blinded the minds of them which believe not", and made them to believe that the effects of the (true) gospel of Christ is a curse to the world.

Infidels enthroned reason as their god, and intelligence as their guide; and are very zealous for the advancement of—what they suppose to be—truth. They really believe that Christianity is the fruit of ignorance and superstition, and a great hindrance to progress along the line of morals. Consequently their aim is to discredit the Bible, so that all the young people who are nominal Christians, may be made to think, reason, doubt and disbelieve the Bible. Once they accomplish this in an individual, they rejoice in heart, believing that they have converted a soul and thereby done a good work. Therefore, I conclude that "Infidelity" is a religion; and that its promoters are energized and driven on by a supernatural power that they know not of.

It is indeed strange how subtle Satan is. Remember the parable spoken by our Lord of the "wheat and tares"; how that the tares represent the children of "the wicked one". When Jesus told those Jews, that, "ye are of your father the Devil" He didn't mean that they were base and lewd; but that they had received into their hearts the doctrines of Satan, and by believing them had become his children. Men do not become the children of the devil by physical birth, any more than they become the children of God by physical birth. Men become the children of Satan, and also men become the children of God, by birth; but not physical birth.

There are two kinds of supernatural birth.

1st. The birth of the Spirit: through which men become the children of God, "by faith in Christ Jesus".

2nd. A supernatural birth, through which men become the children of the devil, by believing Satan's lie. Most unbelievers—or rather disbelievers—are neither the children of God nor the children of the devil. Now for the proof. And where shall we go? We go to our Lord Jesus Christ, who is the very embodiment of truth and wisdom. He knows because "all things were created by him" and "in Him was life; and the life was the light of men". "But", says an infidel, "I do not believe that". It makes no difference whether you believe it or not. Your believing or disbelieving does not alter, —in the least,—its truthfulness. So we let Him testify. "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one". How was the seed sown, and what is the seed? Let Christ answer again: "The seed is the word" and, "the sower soweth the word".

The apostle Paul wrote: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth". And John wrote, referring to Jesus, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born". Jesus said, "The words that I speak unto you, they are spirit, and they are life". The gospel of Christ is preached: the seed-words of the gospel, pregnant with the power of the Holy Spirit enter into the heart, through the physical eye or ear, via the brain. When accepted and believed it generates into life eternal: the believer instantly becomes a spiritual-born child of God. Now mark you, where the field had been prepared and the good seed sown, "while men slept, his enemy came and sowed tares among the wheat".

Satan enters the same field, pretending to be sowing the same kind of seed. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness". When and wherever Satan's ministers preach, they always pretend to preach the gospel. And they do preach "another gospel", which God's curse is resting upon (Gal. 1:8). Infidels preach the gospel of "free-thinking" which they believe promotes righteousness. Modernists preach the gospel of "character". Catholics preach the gospel of "rituals".

Campbellites preach the gospel of "water". Methodists and a great many others preach the gospel of a mixture of "law and grace". They all have a gospel and they all are laboring under the same delusion of promoting righteousness. But the seed-words of all these false teachers who are preaching "another gospel" are the seed-words of Satan which he is sowing into the hearts of men.

So, when this spurious gospel is preached, in whatever form it may be, it also enters into the hearts of men through the physical eye or ear, via the brain, and when once believed, accepted and embraced, a birth takes place; and Oh! what a birth! They become "the children of the wicked one", by believing Satan's lie.

Don't you ever get it into your mind that drunkards, gamblers, whoremongers, murderers and thieves are Satan's children because they are such. It's true that some of his children drift into these things. Some of God's children do also. But Satan does not teach them immorality. Immorality is caused from following after the lust of a depraved mind. But Satan wants his ministers to be moral, nice, genteel and polite; yea, and also very zealous for righteousness.

—J. E. Heath.
Winona, Miss.

SHERMAN

Have just closed a good meeting with Rev. J. R. Mooneyhan at Macedonia Church in Lee County. The

meeting continued only seven days, but great interest was shown from the very beginning. The attendance at the day services grew from only a few on Monday to about 200 before the week was over. Only a few nights could the auditorium accommodate the great crowds that came.

Eleven were added to the church, ten for baptism and one on statement. Those for baptism were equally divided,—five young ladies and five young men.

We are to begin a meeting in our own church here at Sherman next Monday. The pastor will do his own preaching, with Prof. J. S. Smith of Adamsville, Tenn., leading the singing. We go the following week to Selmer, Tenn., for a meeting.

Fraternally,

—O. H. Richardson.

SOME MEETINGS

Just a line to tell you I was with Rev. J. F. Sansing in a great meeting at New Salem, Lowndes County, last week. We had eight accessions to the church, and I am with him this week at Border Springs. These are great country churches, only five or six miles apart. They are doing a great work. Bro. Sansing is giving each church half time. They are furnishing him a home in the little town of Caledonia, where Mrs. Sansing is teaching in the High School. Bro. Sansing is a great pastor and a fine preacher and the people here are glad to follow his leadership.

My next meeting will be in my own church at Hickory Valley, Tenn. By request of the church, I will do the preaching, and Prof. Charley Kidd of Ashland, Miss., will lead the singing.

—S. V. Gullett.

LOUISVILLE

The great pastor of this good church listened to the still small voice and went to labor with the saints at Florence. It was pleasant for us to be with his people as supply in his absence. There were 249 who gathered in the Sunday School rooms July 28. A goodly number

remained for preaching services. Some from other denominations also gathered in to worship with us—they not having services at their own church. Morning and evening services attended by a good number who loved the Lord. —J. H. Gunn.

BOURBON

We have just closed one of the most far reaching revivals in the history of our church.

Our pastor, W. M. Powell, did the preaching. His messages were loaded with old time gospel. They gripped his hearers and held them. The crowds increased until the last night.

Truly there are great preachers that the world knows very little about.

There were ten additions to the church. His fearless but kind and constructive way of presenting the truth aroused the members to the rededicating of their lives.

—Ira D. Bagley.

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We have a lot for you from one-half acre to seven acres to suit your taste and purse.

For information, write to any one of the owners of the subdivision:

W. E. Farr, Grenada, Miss.
Dr. R. W. Hall, Lamar Life Bldg., Jackson, Miss.
J. R. Hitt, Clinton, Miss.
H. M. Harris, Clinton, Miss.

JUNE 15th MOTORISTS To SEPT. 1st
As You Motor North, South, East or West
Plan to stop over at RIDGECREST, N. C.
 Southern Baptist Summer Assembly Grounds
 On State Highway Number 18, twelve miles east of Asheville
For Hotel and Garage Accommodations
 Only 18 miles from Mt. Mitchell, highest east of Rockies; near Chimney Rock, Sunset Mountain and multiplied Spots of intense interest to tourists
 For information about Ridgecrest, write R. F. STAPLES, Ridgecrest, N. C.

Thursday, August 8, 1929

THE BAPTIST RECORD

13

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
 Oxford, Mississippi

The Associate Director's Opportunity

This month offers to the Associate B. Y. P. U. Director the best opportunity of the year to do extension work. He is chairman of the extension committee and with the vice-presidents of the various unions has as a part of his work the organizing of other unions in the association. Unions are just waiting for some one to offer to help them; for instance, many unions have not had a study course during the year and would welcome this help from some interested Associate Director and his committee. August is the best month for this kind of work, let's make the most of it.

Neshoba Campaign a Success

Reports from the three B. Y. P. U. representatives in the Neshoba County campaign report a most helpful week. The churches visited responded splendidly, the crowds were fair and the interest keen. Several B. Y. P. U.'s were organized and many others strengthened. One interesting thing was that Mr. Moore, president of the Bethsaida Senior union, had Mr. Terry and Mr. Pennebaker to spend Friday night and Saturday with them in an intensive study course. This is the same union that last winter came in ten miles, thirty-eight strong and took the study course at Philadelphia. We are happy to have had this opportunity to serve the churches of Neshoba and commend this kind of a campaign to other associations. Bro. Rhodes and Bro. Kyzar are due all credit for arranging the itinerary. It was well done.

Report of Enon B. Y. P. U., Kirkman, Miss.

Mrs. G. W. Jennings, president of the Grenada County Associational B. Y. P. U., sends in an interesting report of the Enon B. Y. P. U. at Kirkman, Miss. Mrs. Jennings organized this as well as several other unions in the association, and her policy is to organize and then meet with them for several Sundays and coach them in their work. This proves to be a splendid idea, as most unions when first organized know nothing of the work and need and appreciate a little coaching. The report is as follows:

| | |
|----------------------------|---------|
| Number Enrolled | 48 |
| Average attendance | 45 |
| Average on time | 40 |
| Average prepared lessons | 85 |
| Number Daily Bible Readers | 36 |
| Number attending preaching | 35 |
| Number giving to church | 45 |
| Number visitors | 5 |
| New members | 3 |
| Amount of offering | \$14.04 |

This union is in a church that does not include in its budget the expenses of the B. Y. P. U., therefore the B. Y. P. U. has to take a collection to support itself. Note

they are using the Eight Point Record System, not in theory, but in reality.

On To Memphis

How is this for a slogan? "Mississippi will have the largest delegation attending the FIRST South-wide B. Y. P. U. Conference". That is our ambition, AND WHY? It isn't because we want it to go out that MISSISSIPPI BEAT THE REST but because if we have the largest delegation it will mean that we will have a large crowd, which means that we will bring back the larger blessing. Placard your church with "ON TO MEMPHIS" posters. December 31 to January 2 is the date.

Pearl Valley, Neshoba County, Organizes

One of the churches that had the workers visit them during the campaign week in Neshoba County was Pearl Valley. Mr. Fred H. Terry, Baptist Student Secretary at Ole Miss, represented the B. Y. P. U. Department there, and it was his pleasure to help them in organizing a B. Y. P. U. The following officers were elected: President, Marvin Adcock; Vice-President, Pat Beall; Secretary, Hattie Beall; Corresponding Secretary, Eva Fleming; Treasurer, Pearl Todd; Chorister, Raymond Beall; Pianist, Pauline Brazealle; Bible Readers Leader, Elsie Willis. We are glad to welcome this new union into our circle.

Leake County Associational B. Y. P. U. to Meet at Tuscola Aug. 18

The following program will be rendered at Tuscola the third Sunday in August:

| | |
|-------|--|
| 10:00 | Sunday School Lesson. |
| 10:45 | The Relation of the Sunday School to the Church, Rev. C. T. Johnson. |
| 11:00 | Song Service. |
| 11:15 | The B. Y. P. U. a Missionary Organization, Auber J. Wilds. |
| 11:55 | Announcements. |
| 12:00 | Adjournment. Dinner. |
| 1:30 | Business session. |
| 2:00 | Missionary Program, Tuscola Intermediate B. Y. P. U. |
| 2:30 | How To Do It—Open Conference. Led by Mr. Wilds. |
| 3:00 | County-wide Sword Drill. |
| 3:15 | Play, "The Trail of the Robbers", Lena B. Y. P. U. |
| 3:55 | Adjournment. |

Let every B. Y. P. U. in the association have a full representation at this, YOUR meeting.

Fairview B. Y. P. U.

Fairview B. Y. P. U. moved last Sunday night but not permanently. We just moved part of our members with a program over to the Gunnison church and paid them a joyous little visit in rendering them a special program on "When Christ was Twenty-One". The interest at

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

Gunnison seemed somewhat revived and the rendering did us good.

—Cor. Sec't.

Bay Springs

July 21, the Senior, Adult, Intermediate and Junior B. Y. P. U.'s of Bay Springs Baptist Church had a record as follows: Sixty-four enrolled, 5 absent, 59 present, 46 Daily Bible Readers, 61 having taken study course.

Each of these unions only lack committee meetings being 100%.

There being no service after B. Y. P. U., a joint business meeting was held, setting a definite time for committee meetings.

—Kathleen Carter.

REVIVAL AT UTICA

At the morning hour on Sunday, July 21, the Ross Hotel at Utica was destroyed by fire, and we had no service, but at the evening hour that day, the pastor preached to the largest crowd we have ever had at the beginning of a meeting. Interest was shown from the first, there being about 65 present Monday morning at ten o'clock. For Monday evening and through Sunday, the 28th, Dr. Frank Moody Purser of Oxford preached and Joe Canzoneri of Jackson sang and led the singing. It is the deliberate judgment of the writer that these two more nearly met every requirement of the church and community than any time he has ever experienced. Somehow each seemed to grasp the outstanding needs in a peculiar way. Therefore a number of additions and more will follow. But it seems now that there was a real revival of interest in the Lord's work. We bless the Lord that they

came and rejoice that His work was magnified. Never were two men more helpful than these two as opportunity was given. We expect to have them again.

—Owen Williams, Pastor.

LUCEDALE REVIVAL

Our meeting of twelve days in the First Baptist Church closed July 25 with 31 accessions, 13 by letter and 18 on profession of faith.

Dr. J. C. Greenoe of the First Baptist Church of Vicksburg did the preaching and Prof. M. G. Beckwith, Associate Director of Music in the Baptist Bible Institute, led the singing.

I have never worked with men more efficient and consecrated. They took the pastor's burdens and problems to heart and stood by him.

They have left the church and pastor feeling good and I trust more anxious to do the Lord's work in a great way.

—G. H. Suttle, Pastor.

Clarke Memorial College

W. T. Lowrey, M.A., LL.D.,
President, Newton, Miss.

A standard Junior College for Boys and Girls.

Meant for the increase of learning, training, culture and religion.

Session opens Tuesday,
September 3, 1929

Write for further information or send Five Dollars to reserve a room.

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M. P. L. Berry, President, Clinton, Mississippi

THE WICKERSHAM LETTER

In any worthwhile consideration of the letter of Chairman Wickersham to the Governors' Conference through Governor Roosevelt, the basal fact must always be kept in mind that while the states should be urged to cooperate heartily and to bear their full share in the effective enforcement of the Eighteenth Amendment, no appeal for that purpose must contain any message or even note of defeatism. Certainly every state should cooperate, but if any state fails to do so, then the federal government must declare that it will maintain the Constitution inviolate and that it will appropriate whatever amount of money is necessary to furnish a sufficient force of suitable men to secure effective enforcement even if it shall require \$100,000,000 or more annually. If hundreds of millions are spent for army and navy to protect from external foes, no sum is too great to protect from nullifiers and traitors at home, many of whom are not citizens, but unnaturalized aliens.

With this clear understanding of the binding imperative upon the federal government to enforce the Eighteenth Amendment regardless of the action of the states, the appeal of Mr. Wickersham to the Governors' Conference can be fairly considered. The appeal has been criticized as premature, untimely, inappropriate and defeatist as coming from the chairman of a commission which was appointed barely two months ago to make a thorough investigation of crime conditions and to present effective recommendations to control or meet the same.

It is certainly true that the commission has not had time to make a thorough investigation or to formulate any well considered helpful recommendations. But the declared purpose of Mr. Wickersham's letter would entirely eliminate these charges were it not for one or two puzzling phrases used by him in one paragraph. The declared purpose of the letter is set forth in the last paragraph, namely: "Every state executive has sworn to support and defend the Constitution of the United States. The Eighteenth Amendment is a part of the Constitution just as much as any other part of it. Surely it is pertinent to their conference to suggest and consider how they may best carry out their solemn undertaking."

This direct appeal to the Conference of Governors to suggest and consider how the sworn executives of the state can best support and defend the Constitution of the United States and especially the Eighteenth Amendment is neither premature, untimely nor inappropriate.

Nor is it premature, untimely or inappropriate for Mr. Wickersham to emphasize that the Eighteenth Amendment declare: "Congress and the several states shall have concurrent power to enforce this article by appropriate legislation." It is exceedingly pertinent to note at this point that 46 of the 48 states rati-

fied the Eighteenth Amendment with full knowledge that it contained the above quoted concurrent clause. Mr. Wickersham simply emphasizes the proper expectation that the federal and state governments will unite to secure the effective enforcement of the Eighteenth Amendment.

Nor is it premature, untimely or inappropriate to ask the Governors' Conference to consider feasible proposals to share the burden of prohibition enforcement, for while it must be remembered that there are some states which are doing their full share, there are certainly some states which are not. Why should not the Governors frankly discuss the question of practical, effective cooperation in prohibition enforcement? All of them including Governor Ritchie and Governor Roosevelt have sworn to support and defend the Constitution, including the Eighteenth Amendment. Why should not all of them be eager to discuss the best methods by which they can best carry out their solemn undertaking and give that support and defense to the Constitution which they have pledged?

Up to this point Mr. Wickersham is clearly making a timely, appropriate appeal or suggestion to the Governors' Conference.

But the next sentence is not only hazy and puzzling, it is clearly open to the charge of defeatism. Mr. Wickersham makes the definite suggestion "If the national government were to attend to preventing importation, manufacture and shipment of interstate commerce of intoxicants, the state undertaking the internal police regulations to prevent sale, saloons, speakeasies, etc." (This is practically the suggestion which President Wilson is reported to have made some years ago.) If Mr. Wickersham had stopped at this point he would have presented to the Governors simply a suggestion as to a natural division of the enforcement activities of the National and State governments, it being of necessity fully understood that such an agreement could not in any way abrogate the right or responsibility of either the state or the national government to operate at any time to secure the proper enforcement of the Eighteenth Amendment as the supreme law of the land. There is much merit in this suggestion of division of enforcement work and it would seem that if any Governor was anxious to carry out his solemn undertaking to support and defend the Constitution including the Eighteenth Amendment he would give very serious consideration to such a proposal.

But for some yet unexplained reason, Mr. Wickersham did not stop at that point. He tied up this proposed division of enforcement activity with the further statement "National and state laws might be modified so as to become reasonably enforceable." Here we have haze and uncertainty and not only possible but actual present defeatism, flatly declared, for certainly the natural interpretation of Mr. Wickersham's

language is that national and state laws are now reasonably enforceable and require modification before they can be reasonably enforced.

No prohibitionist claims perfection for either the Volstead Act or the prohibition enforcement laws of the several states. The passage of the Jones-Stalker law indicated the necessity for amendment of the Volstead Act and other modification of the prohibition laws doubtless will and should be made. But just why this modification should be tied up to a proposal to divide enforcement activity between the state and national governments is not only not clear but it seems to intimate the necessity for some kind of bargaining by means of which certain states would be persuaded to perform their prohibition enforcement duties should they be given certain concessions, which concessions, however, are not indicated and which may have been in Mr. Wickersham's mind. The concession which has been most earnestly and clamorously demanded is the right to increase the alcoholic content and the definition of intoxicating liquors in the Volstead Act, giving to the several states the right to permit the manufacture and the sale of liquors of whatever alcoholic content said state might determine provided such alcoholic content would not come under the condemnation of the United States Supreme Court as intoxicating in fact. Mr. Wickersham does not state whether he has in mind such a modification of the Volstead Act or indeed what modification he believes could be made so as to make the laws reasonably enforceable. Would it not have been better to have said nothing about modification than to sound a note inviting suspicion and declaring probable defeat, unless a suggested not indefinite modification is made.

The statement, therefore, that Mr. Wickersham considers the present national and state laws "not reasonably enforceable" does seem to be premature and defeatist, for surely it is too early in the investigation ordered to be made by the Crime Commission for the chairman to express such a sweeping judgment which judgment might be modified or changed entirely as the investigation proceeds, and as it might become evident that the causes which at present operate to prevent efficient enforcement might be removed.

While, however, until Mr. Wickersham amplifies and explains what he means by the expression "national and state laws might be modified so as to become reasonably enforceable" that statement must be regarded as premature and defeatist,

that statement should not prevent any governor, including Governors Ritchie and Roosevelt, who has honestly sworn to support and defend the Constitution of the United States, including the Eighteenth Amendment from hearkening to Mr. Wickersham's appeal to consider how he can best carry out his sole undertaking and co-operate with the federal government in prohibition enforcement work.

IN MEMORIAM

Resolutions of the W. M. S. of the First Baptist Church, West Point, on the Death of Mrs. Henry Munger

THINK OF:

"Stepping on shore and finding it Heaven"

Of taking hold of a hand and finding it God's hand.

Of breathing a new air and finding it celestial air;

Of feeling invigorated and finding it immortality.

Of waking up and finding it home.

This, we feel assured, was the experience of our sister and friend, Mrs. Henry Munger, who on Thursday went to her Heavenly home.

Be it Resolved:

That in the death of Mrs. Munger, this society has lost one of its most able, faithful and consecrated members.

Second:

That to the devoted husband and family we extend our sincerest sympathy.

Third:

That these resolutions be written in our minutes and a copy sent to the bereaved family.

Respectfully submitted,

Mrs. E. F. Wright,
Mrs. S. A. Scott,
Mrs. W. L. West.

"I KNOW"—"WE KNOW"

"I know whom (not what) I have believed (or trusted) and am persuaded (confident) that he is able to keep that which I have committed unto Him against that day"—the day of the coming of the Lord—2nd Tim. 1:12.

"We know that we have passed from death unto life, because we love the brethren (those who love God). He that loveth not his brother abideth in death"—1st John 3:14.

"If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1st John 4:20.

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent"—John 17:3.

"He that heareth my word, and believeth Him that sent me hath (present tense) everlasting life, and shall not come into condemnation (be condemned) but is passed from death unto life"—John 5:24.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God hath given of his Son. And this is the record; that God hath given to us eternal life, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life"—1st John 5:10 11-13.

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

Thursday, August 8, 1929

THE BAPTIST RECORD

15

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—John 3:16-18.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life"—John 6:47.

"I am the good shepherd: the good shepherd giveth his for the sheep. My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand: I and my Father are one"—John 10:11, 27, 28, 29, 30.

"Believe on, (trust) the Lord Jesus Christ and thou shalt be saved"—Acts 16:31.

"Ye are all children of God by faith in Christ Jesus"—Gal. 3:26.

"Ye are dead (to sin) and your life (eternal life) is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory"—Col. 3:4-4.

"Because I live, ye shall live also"—John 14:19.

"He that believeth in me, though he were dead yet shall he live"—

LINK UP YOUR VACATION WITH RIDGECREST

Southern Baptist Summer Assembly
High in the Hills, 10 miles from Asheville

RIDGECREST,

Where a stop means a stay for a real vacation of renewed health and strength, delightful program and wholesome fellowship.

August Program

Aug. 5-10—Dr. John L. Hill, Nashville, Tenn. Special addresses morning and night.

Sunday, Aug. 11—Dr. John D. Freeman, Nashville, Tenn.

Aug. 12-17—Mrs. W. J. Cox, Memphis, Tenn. Morning Addresses will relate themselves specially to women; Evening addresses will be of a general character.

Sunday, Aug. 18—11 a.m.—Dr. Powhatan W. James, Nashville, Tenn. 8 p.m.—Dr. George W. Truett, Dallas, Texas.

Aug. 19-25—Dr. George W. Truett, Dallas, Texas, will speak each morning and night, concluding on Sunday, August 25th.

MOTORISTS

Going in any direction should make it a point to spend at least one night in Ridgcrest.

SUMMER TOURISTS RAILROAD RATES

June 1st to Oct. 1st round trip tourist tickets at one-way fare plus one-third.

Hotel and Cottages open to September 1. For rates at Hotel or for rent of Cottage, write:

R. F. STAPLES,
Ridgecrest, N. C.

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins
J. M. Starke :: : Montgomery, Ala.

John 11:25.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he (Jesus, the Son of God) shall appear, we shall be like him, for we shall see him as he is"—1st John 3:2.

"I believe God, that it shall be even (exactly) as it was told me"—Acts 27:25.

—C. M. Sherrouse.

MT. SINAI

The third Sunday in July and Monday following various members of the State Mission Board were with these people and presented every phase of the work which the Mission Board does. It was our privilege to be present Monday night and witness the demonstration of "How a B. Y. P. U. Should Not Be Conducted" and its marked contrast of "How a B. Y. P. U. Should Be Conducted". Rev. S. J. Rhodes of Burnside then preached, representing the Evangelistic work of the Board. It was a good sermon we heard.

Tuesday morning the revival services proper began. As we labored with those people often we heard the names of Brethren Gunter, Hodge, Pennebaker, et al. as they recalled certain statements and desired fuller illumination. Morning and night services were held Tuesday, Wednesday, Thursday and Friday with the ordinance of baptism observed Saturday morning at ten o'clock, and at which time six were baptized into the fellowship of the church. There were no other additions.

Mt. Sinai is in Neshoba County, about two miles northwest of Dixon and about the same distance south of Coldwater and about three miles southwest from Mt. Carmel. Being hedged about on many sides does not deter them in doing their religious duty. They have a Sunday School, B. Y. P. U. and fourth time preaching, on each second Sunday and Saturday before. Rev. A. H. Childress is the efficient pastor of this church.

—J. H. Gunn.

FANNIN

We have just closed a most delightful and profitable series of meetings in the church here. Brother E. N. Wilkinson, Columbia, Miss., did the preaching. He is a soul-winning preacher and an excellent gentleman. He gives his entire time to the service of the Lord, not only through his sermons, but in the realm of personal work. The people

were delighted with his work and his real Gospel messages.

The singing was led by Mr. Ray F. Dykes, Magnolia, Miss. He is a consecrated leader of songs. He depends upon God for power in his songs—he sings in the Spirit. Outside of the song services, he is an excellent personal worker. As a soloist, leader in congregational singing, and a personal worker, we have no better help.

Both of these brethren won the hearts of the people completely, and their services will long be remembered.

—William P. Davis, Pastor.

DR. TRUETT AND DR. POTEAT AT BLUE RIDGE

Many Baptists and others will make every effort to be at Blue Ridge on Sunday, August 11, when two of the outstanding men in the Baptist Church, and of the nation in fact, will speak at the Blue Ridge Auditorium, Dr. George W. Truett, Pastor of the First Baptist Church of Dallas, Texas, since 1897, and Dr. E. M. Poteat, Pastor of the Second Baptist Church of Atlanta, will both give addresses on that day.

It is a rare occasion when figures of such prominence speak in the same place on the same day. Dr. Poteat will have the ten o'clock hour in the morning of that day, and Dr. Truett will speak at 11:15 A.M. and again at 8 o'clock in the evening. Dr. Truett is President of the Southern Baptist Convention, and Dr. Poteat was for years President of Furman University.

August 11 will see the close of the three day Conference of Men's Evangelistic Bands. During the remainder of the month there will be several additional important conferences which will draw not only delegates, but vacationists who wish to take advantage of the lectures and discussions afforded.

BETHANY REVIVAL

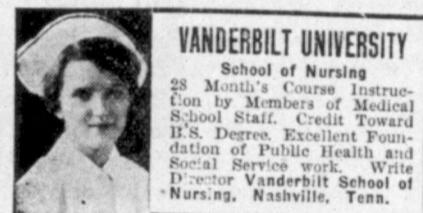
Our meeting at Bethany began on Saturday, the 19th of July, and closed the 26th. Bro. E. A. Bateman of Skene did the preaching. He did it well. The congregations were fine from the beginning. The weather was rainy, but it didn't interfere with the meeting. The spirit was fine—the people came and the Lord blessed and we all rejoiced. Bro. Bateman is fine help. He preaches the old-time gospel and looks to the Lord for results, and they come. Bethany is one of the oldest churches in South Mississippi. It was organized in May, 1819, and has been one of the active churches of this section all the while.

At the close of the meeting Bro. Bateman received a nice free-will offering and the ladies dressed him up in a new suit of clothes. The pastor and family received a nice pounding. The visiting preacher, pastor and the people all went home rejoicing.

We are in our meeting at Antioch this week. Bro. W. S. Landrum of Monticello is doing the preaching. The meeting is starting off good.

Best wishes,

—J. B. Quin.



"They were spoiling our home..."



I COULDN'T seem to rid my home of flies and mosquitoes. They were a terrible pest, and bothered my husband terribly. I tried everything. Finally I got Black Flag Liquid. I sprayed it around, and it worked beautifully. It killed every fly and mosquito quickly. My husband was so pleased!

MRS. J. J. L.

BLACK FLAG LIQUID 35¢ a half pint

why pay more

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Black Flag also comes in Powder form. Equally deadly. 15c, and up.

A RUT AND THE WAY OUT

"A rut is a grave with the ends knocked out". The Sunday School in a rut is running back and forth and awaits to be buried, only someone to kick a little sand on it.

The Sunday School Problem in Mississippi is two-fold. First, to awaken many churches to the importance of teaching God's Word effectively to the masses. And, second, to train a local leadership, to get out of the rut.

Our Task, "Go Ye"

Not simply to our own church and home again, rather into the "highways" and "byways" and point out the way,—a better way to "The Way".

Associational Missions and the Sunday School

Our "In Judea" is our district association. The Sunday School becomes a prime mission factor in view of the large number of non-resident pastors and with preaching only once or twice a month. The strengthening of the Sunday Schools throughout the association is advancing the missionary cause. Our pastors and interested laymen can through the Sunday Schools of the Association reach the last individual.

An Example of the Need

A recent campaign in Neshoba County revealed the following facts: Only three of the Baptist pastors reside within the Association. The thirteen rural churches where the religious census was completed showed an average church membership of 85. The same churches showed an average Sunday School enrollment of 70 with possibilities of 226. The unsaved averaged 61 per church. FOR EVERY 85 BAPTIST CHURCH MEMBERS THERE ARE 61 UNSAVED NINE YEARS OF AGE AND ABOVE.

A Suggested Way Out

Give these schools contact one with another. The active ones will see the needy field and be stirred to greater effort. The others will see a better program and "desire to be like their neighbors". An associational program has been worked out by the Sunday School Board, and is being fostered in this state by the Sunday School Department of the State Convention Board. It has proven helpful in a number of states already, and we believe it is destined to do so in Mississippi. You will hear more about it later.

—Loyd Garland,
Field Worker.

ANTIOCH REVIVAL

We closed our revival at Antioch Church, six miles out from Prentiss, yesterday afternoon. Bro. W. S. Landrum, the honored pastor at Monticello, did the preaching. We had a real good meeting. The congregations were good from the beginning. The interest fine. The preaching was of a high order. The church was blessed in a fine way. Bro. Landrum is good help, and will leave the church greatly helped. We are grateful for his coming our way.

Best wishes,

—J. B. Quin.

THE HOME GOING OF MR. AND MRS. NATHAN SUDDUTH

How true it is that we understand so little of the parting with loved ones here on earth. But surely it must be a part of God's own plan to rest his children from all worldly cares.

Mr. Nathan Sudduth was born September 23, 1857. His wife, Mrs. Salie Thompson Sudduth, was born January 10, 1857. Both Mr. and Mrs. Sudduth were converted in early life and became members of the Presbyterian Church. Later in 1895 the two together united with the Samaria Baptist Church and were baptized by Rev. H. M. Whitten, who was then pastor of the church. It is interesting to note that these two people were actively engaged in home and church life until shortly before death came. During their short period of illness they received every care possible to be given by their children and many friends. Mrs. Sudduth's death came January 14, 1929. Mr. Sudduth was soon to follow on January 17, 1929. Funeral services were conducted by their pastor, Rev. J. B. Perry of McAdams, assisted by Dr. J. S. Riser of Durant and Dr. A. T. Cinnamond of Kosciusko.

The children who survive them are Mrs. Louis Gowan and Mr. N. F. Sudduth of McAdams and Mr. W. R. Sudduth of Durant. There are also a number of grandchildren and other relatives.

The writer, having known Mr. and Mrs. Sudduth only for the past few years, could even from this short acquaintance read a beautiful life history of the two. But no doubt these remarks confined chiefly to experiences of later years will be sufficient.

If we are interested to know something of the life of any person we should very likely use the home of that person as an index to the life. If in the home we find the proper care and devotion existing there and the necessary provisions made for home life and then note something of the influences that radiate from that home, it is then that we have a complete notion of the life that exists there.

Mr. and Mrs. Sudduth were engaged daily in making every needed provision for their home. It was never their idea of life, however, to live to themselves. Always they accorded every possible deed of kindness to others and showed the greatest spirit of hospitality to their friends and relatives. It was a part of their wisdom that even in their old age they never ceased to toil. This no doubt contributed much to their health and happiness. How often was the purity of the life in that home indicated to others by the many beautiful flowers there, thus rendering the home a very attractive place and inspiring higher ideals into the life of the community.

In community and church life this couple remained faithful and loyal to the end. Their going is to be deeply regretted by all. Indeed it would be a sad picture if it were not for the faith we have and for the

noble lives which they lived. Then let us say with their loved ones:

How sad my aching heart,
Fast flowed the scalding tear
When came the word, they're gone
And left us weeping here.

No more those loving hands,
In tender love and care,
Will minister in thoughtful ways
To friends and loved ones here.

No more their tireless feet,
On love's sweet mission bent,
Will tread the paths of earth,
For God for them hath sent.

He called and our dear ones,
Their listening ear they gave,
And soon their tireless hands
They fold—in heaven now they live.

Friends and loved ones dear,
For them we must not sorrow,
As those who have no hope,
But wait that glad tomorrow.

Where all in heaven above,
We'll join that happy throng,
Of those gone on before,
Our voices shall swell the song.

Of praise to God above,
Whose hands doth wield the rod,
Which gave us pangs of woe,
But trust Him, 'tis our God.

Our hearts too prone are bent
To idols made of clay,
God wants our love himself
And so takes them away.

Our dear ones now await
Their children here below,
Oh, may each one of us
Strive in that path to go.

Which all God's children tread,
The path our blessed Lord
Marked with his bleeding feet
The way to peace and God.

—J. O. Jenkins.

BAY SPRINGS

The meeting at Bay Springs began on Wednesday night, July 10th, and ran through Friday night, July 19th. Brother A. F. Crittenden of Brookhaven did the preaching and the writer had charge of the music.

We found upon arriving that the pastor, Brother W. O. Carter, had everything in readiness for a good meeting. It was a joy to work with Brother Carter and his fine people. The pastor, the visiting preacher and the singer were glad to be together in a meeting, as they were together as students in 1920 in the Southwestern Seminary and it was good to be together again. Brother Crit-

Crozier's contribution during sixty-one years has been the preparation of more than 1,500 for service as pastors, teachers and missionaries.
I. Course for preachers and pastors. Degree of B.D. or Diploma.
II. Course with emphasis on Religious Education and Social Service. Seminary degree of B.D.; University of Pennsylvania degree of A.M.
III. Graduate Course. Advanced Scholarship in any department of a theological curriculum. Seminary degree of Th.M.; University degree of Ph.D.
IV. Extension Department in which about 1,400 have been enrolled for work by correspondence.

Sixty-second year begins September 24, 1929.

For information address:

MILTON G. EVANS, D.D., LL.D., President.

tendon and I were entertained in the home of Brother and Mrs. Carter.

Brother Crittenden preaches the gospel with power and quotes much scripture during his sermons and the people at Bay Springs liked him so well that they invited him back for next year. They also asked the singer to come back for another meeting.

Brother Carter has the work well organized at Bay Springs and every department in the church is carrying on in a fine way. There were sixteen additions to the church during the meeting, all of them coming for baptism.

—D. Curtis Hall.

WASHINGTON, D. C. Mrs. Kern owns and personally supervises her delightful home for visitors down town at 1912 "G" Street, Northwest, near the White House, and invites the Baptists of Mississippi to make it their headquarters, when visiting the Capital. Most rooms have private baths. All have running water. Rooms are extremely clean. She specializes in rooms for families, being helpful regarding sight seeing, and directing guests to satisfactory, reasonable eating places nearby. Service is superior and unusual, employees trustworthy and efficient. An elegant, Christian home, now turned to public use, attracts guests of extensive travel, accustomed to finest accommodations, as well as those away from home needing friendly suggestions. All rooms are outside and quietly located. Rates are reasonable, according to number in party. Write for folders.

HEALING HUMANITY'S HURT

A True Hospital Story

The classic story of Christ's teaching respecting social service is that of "The Good Samaritan". If it teaches anything, it is that of service to a suffering, needy human being.

Priest and Levite, both professed religionists, passed by the sufferer without giving aid. The Samaritan stopped and helped the man, and took him to a place where he could be cared for, and paid the cost.

I wonder how much actual service to the sick and wounded the average Christian does? And how many times does a Christian "pass by on the other side"?

The Southern Baptist Hospital was established to be a medium through which you might minister to the sick and wounded. Will you do it?

Are you Priest, Levite or Samaritan?

A Dollar Will Help

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

Crozer Theological Seminary

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